

GENERATION-WORK.

O R

A Brief and Seasonable Word, offered to the view and consideration of the Saints and people of God in this Generation, relating to the work of the present age, or generation we live in.

Wherein is shewed,

1. What *Generation Work* is, and how it differs from other works.
2. That *Saints* in the several generations they have lived in, have had the proper and peculiar works of their generations.
3. That it is a thing of very great consequence for a *Saint* to attend to, and be industrious in the works of his generation.
4. Wherein doth the work of the present generation ly.
5. How each one in particular may find out that part or parcell of it, that is properly his work in his generation.
6. How generation work may be so carried on, as that God may be served in the generation.

THE FIRST PART.

By JOHN TILLINGHAST, an unworthy Minister of the Gospel at Trunch in Norfolk.

Gen. 6. 9. *Noah was a just man, and perfect in his Generations; and Noah walked with God.*

LONDON,

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GENERAL WORK



A Brief and Plain Word, of

...to the ... consideration

... of the ... people of God
... in the Generation, relating to the
... work of the present age, or ge-
... nation we live in.

Wherein is shew'd,

1. What Christian Work is, and how it differs from other works.
2. The reason in the several generations they have lived in, have had the proper and peculiar works of their generation.
3. That it is a thing of very great consequence for a Saint to attend to, and be industrious in the works of his generation.
4. What is both the work of the present generation, & how each one is to pursue the way that our Father hath set out, that is properly his work in his generation.
5. How Christian Work may be so carried on, as that God may be glorified in the Generation.

THE FIRST PART.

BY JOHN TILLYCHAST, an university
Minister of the Gospel and Rector in Norfolk.

Gen. 2. 2. There was a quiet time, and peace in the Generation; and there was no evil.

LONDON.

Printed by M. Kinnowell, for R. Baskin, at the Crown in St. Dunstons Church-yard.



TO THE
SUPREAME AUTHORITY
the *Parliament* of the Com-
mon-wealth of *England*.

RIGHT HONOURABLE;



AS the Lord *Jehovah* when hee
first chose *Israel* to be a pe-
culiar people to himsele
out of all the Nations of the
world, did give unto them righteous
Judges, *Moses*, *Joshua*, *Gideon*, *Sampson*,
Samuel, &c. such as were after his owne
heart, and of his owne rayeing up: So
is it his promise to his people in the
last dayes (before the drosse of *Sion*
shall be taken away, and her tinn pur-
ged, and thee called the City of righ-
teousness, the faithfull City) that the

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will restore their Judges as AT THE FIRST, and their Counsellors as AT THE BEGINNING, *Isai. 1. 25, 26.*

How high the faith and expectations of Gods people of late yeares have been as to the accomplishment of these things is knowne to many, and what uncessant prayers have beene put up to the Throne of grace for the same is best knowne to the Lord. That you are raysed up this day to be *the repayrers of our breaches, and the restorers of paths to dwell in*, is (wee hope) the long expected and much looked for fruit of this our faith and prayer; w^{ch} as it doth cause rejoycing within many hearts, so hath it fixed the eyes of most upon you to observe what great thing that is which God by you is about to do for his poor people.

Not to teach you (Right Honourable) what is your work, but to declare what that is which the Lord in the age we live in is about to do, and expects his people should eye and follow him in, is the design of this little
Treatise,

DEDICATORY.

Treatise, which although it had its conception some moneths since, and was then designed for other hands, yet could it not be brought forth untill this day, in which it casts it self into yours, not so much seeking Protection (for what is truth will stand of it self, and what is not shall fall, though by men protected) as that it might hereby become the more serviceable to that great interest it pleads for, in doing of which the Author hath obtained whatsoever is herein his end, desire or joy.

And now (Right Honourable) God having raysed you up, and put into your hands so great an opportunity, let not the same be lost for want of any improvement which may be made thereof: this is your day to honour God, and serve your Generation; let this day slip; and it may be hereafter when you would doe the thing, you shall not have a day to doe it. Men, wise men, good men have fallen before you by putting off, and neglecting the

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worke of their generation ; take heed lest yee also fall through the same example of neglect ; THE MORE EMINENT GODS HAND HATH APPEARED IN RAYSING OF YOU, THE MORE NAKED AND REMARKABLE WILL IT BE IN THROWING OF YOU DOWN. IN CASE YOU FAILE HIM AS OTHERS BEFORE YOU HAVE DONE. But I am perswaded better things of you (Right Honourable) and things that accompany diligence, though I am bold thus to speake : For surely the Lord who in an extraordinary way hath brought you together hath some worke more then ordinary to do by you ; wherein if you shall observe, making it your businesse to follow him, *Doing justly, relieving the oppressed, helping the fatherlesse, pleading the cause of the Widow, and walking humbly before him*, though the Nations may rush against you, as the rushing of many waters, yet the Lord will rebuke them, and you shall bee as a
burdensome

DEDICATORY.

burdensome stone to all your Enemies round about, who shall weary themselves with you, though all the people of the Earth should be gathered together against you; for behold the day is coming, in which the hand of the Lord shall be knowne towards his people, and his indignation towards his Enemies, which when you shall see, your hearts shall rejoyce, and your bones shall flourish like an herbe, and your tongues shall speake and say, *To this is our God, we have wayted for him, wee will be glad and rejoyce in his Salvation*: and when the light of this day is come, and the glory of the Lord shall be risen upon you, it shall then never repent you, that you have put your hands (though with your lives in them) to the worke of Christ, but whatsoever you have herein done or suffered, shall now be your glory, joy, and Crowne of rejoycing, which that you may at this day from Christ obtaine, and in the meane time be faith-

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full in his worke, he shall continue to
pray for, who is

July 8. 1653.

Your Honors humble

and unworthy Servant,

JOHN TILLINGHAST.

To the Saints and people of God in
England (Children of the same Father,
Members of the same body, partakers of
the same Spirit, having the same hope)
Grace and Peace be multiplyed.

DEarly beloved in the Lord. It is not ma-
ny yeares since that this poore Nation,
& you in the same did sigh and groan
by reason of that bondage both Civill and Spi-
rituall which we were in to the wills of Tyran-
nicall unjust Oppressors, & the superstitious in-
novations & injunctions of Antichristian task-
masters. What your fears and prayers, yea reso-
lutions to do for God, in case of deliverance were
at this time, the casting your eye a few yeares
back again, and taking a view of the state of
things without, according as the wheele did
then move, and the frame & carriage of your
souls within under all, will better remember
you of then I can tell you. How suitable the spi-
rits and actings of many of you who in this day
were Gods remembrancers, & Sions mourners,
have since the time God hath cast off the heavy
yoke, & broken the bonds of our oppressing per-
secutors, been to your past prayers & resolutions,
I fear (& yet I hope) when the violence of your
distemper

To the Christian Reader.

distemper shall be over, and you so far recovered as to weigh things in the ballances of righteousness, love, and impartiality, not so much others as your selves will discern, and first condemn. Jerusalem of old expected & waited for the coming of their Messiah, or Christ their King, yet no sooner is newes abroad of his being born into the world, but upon the account of a meere worldly interest (viz. fear of tumults and commotions wch might hereupon arise betwixt Herod the usurper, and this King to the embroiling of them in wars who now were in quiet, enjoying their wealth in peace) they are troubled at it, Mat. 2.3. I wish a worldly interest may have no such effect now, as to beget trouble in the spirits of any, at the coming forth of that mercie which time was they both prayed & waited for. Surely as it savors of great ingratitude towards our most gracious Father to call mercies given in as an answer of former prayers by the name of Judgments, so also of no less sloath & negligence when the glorious arme of God hath been made bare in working wonders for his people, for them to sit still, doing little or nothing for him. That nothing done of late years comes as an answer of those prayers put up whilst we were in the house
of

• To the Christian Reader.

of bondage, none of you will or can deny : If any thing else be wrought which then we prayed not for, it is either a superabounding of mercie, beyond what then we were able to aske or think, or a trial of our faith : If a superabounding of mercy, shall we quarrell with God and one another for that? and if a trial of our faith, shall we think that strange which hath been the ordinary way of Gods dispensations towards his in all ages, when he gives forth mercy, then to try their faith, and like a company of sullen Children shall we wrangle with our Father, and in a humerfom fit throw away our bread, because the crust is on it? O let it not be told in neighbor Nations that the God of England hath bin so kind to his people; and Saints in England, so unkind to their Father, and one unto another.

Why (O yee Saints) should you not all in this day go hand in hand about your Fathers worke? What hinders (unlesse the corruption of your hearts) your being as active for the Lord, & as holy as you will? Why should the great worke of the generation (wherein the cause and honour of your Father and Redeemer is so deeply engaged) be at a stand whilst each of you are driving on particular designs, parties and interests? It is
from

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from you alone that God expects this service; tis work the world cannot do, nor will God own them in the doing of it; he calls for this from the hands of you his household Servants; neglect it, and he can raise up others, even out of holes and corners which shall do the work, when you shall be thrown by. When the Jews (once the visible people of God) neglected generation worke, God threw them by, and brought in the Gentiles; if Gentile Churches now grafted in, prove fruitlesse in this worke, God may cut them off and graft in the Jews again. If those that are wisely the children of Abraham, put off Gods worke, God can of stones (great and hard-hearted sinners) raise up Children to Abraham, which shall doe the same. When the learned and righteous Scribes and Pharisees will not owne Christ, he can raise up poor illiterate Fishermen, yea Publicans (the worst of sinners) sitting at the receipt of custom for to do the thing. If Jerusalem the chief City will not furnish Christ with instruments to carry his worke on by, hee can find men for the same (where they were least expected) in the darke wast corners of Galilee, and the little hole of Bethsaida, Joh. I. 44. Christ is never at a loss for instruments when he hath worke to do; that
any

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any of you are employed, it is more his free grace towards you, then from any need that he hath of you, he is not beholding to you for doing his work but 'tis you are beholding to him that he will honour you in it. O therefore Saints awake, awake, put on your beautiful Garments, shake your selves from your dust, the Sun of righteousness is rising upon you, the whole earth begins to be enlightned with his glory, 'tis now high time to rowze up your spirits, awake out of sleep, to be up & doing. Christ your Captain Generall is abroad in the field upon his march, in the way to his Kingdom, he will make no halts, if you sleep, loyter, straggle, or sit still, you will be left behind, and lose the sight of your Leader; he will bear no delayes; if you will not now come and kisse him, subject your selves to him, hee will make a riddance of you, and throw you by, as he goes up to his Kingdom. The times of former neglect God winked at, but now he calls upon all that make mention of his Name not to sit still, not to keep silence, nor give him rest, till he establish, & till he make Jerusalem a praise in the earth. That you may do this worke, & the same in your hands may prosper, I shall (as an Additionall word unto the last generall Head in the following Discourse) leave with you these few particulars.

I. En-

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1. Endeavour union within your selves. Divisions will obstruct the work, union will further it. The great worke in the Apostles time never went on so gloriously and succesfully as when the number of those that believed were of one heart, and of one soule.

2. Strive after purity. The seven Angels that go out of the Temple with the seven vials, their cloathing is pure and white linnen, Revel. 15. 16.

3. Desire God to lay you in with principles suitable to his work, neither below it, nor above it: as a mans principles are, so will his actions be, principle being the rule of action. Some mens principles are above generation-work, these vilifie and trample it as a low and carnal thing, & instead of laying themselves out therein, they slumber and sleep, doing nothing at all: Others principles are below the worke, and in stead of acting in it, they are offended at it. He whose principles are above the worke will not do it, for the thing is low & base in his eyes; and he whose principles are below the work (in case they continue so to be) shal not do it, for this is an evident sign that God will lay him by: it being the way of God when he will use a man in a worke

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worke to give him principles as high as that work, & when he will lay a man by to blind him first to that worke, in which he will lay him by.

4. Carry a meek Spirit along with you in the work. When Christ rode as King into Jerusalem, he rode meek, meek: those that would accompany Christ to his Kingdome, must be of that spirit their King is of. Moses never failed but once in the work of his generation, & it was then when he lost his meek spirit, Num. 20. 10. Expounded, Pf. 106. 32. They angered him at the waters of strife, so that it went ill with Moses for their sakes. But for what reason? see v. 33. because they provoked his spirit; so that he spake unadvisedly with his lips. God is oft times in the small & still voice, when neither in the Whirl-wind, nor the Earthquake, nor the fire, 1 King. 19. 11, 12.

5. And lastly. Be much in praises. Praises in the last times shall have the same efficacy and effect that prayer in former times hath had. In Rev. 15. Whilst the Saints who have gotten the victory over the beast, & over his image, & over his mark, and over the number of his name, are standing on the Sea of glass, with the Harps of God, and singing the song of Moses, and of the Lamb;

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Lamb, ver. 2, 3, 4. The seven Angells with the seven Vials full of the wrath of God to be poured out upon the heads of the enemies of the Church, issue out of the Temple, ver. 5, 6, 7. And in Rev. 19. 1. 3. 'tis observable, the final ruine of Babylon comes in as an effect of the frequent praises of Saints; in ver. 1. They sing Hallelujahs--I heard a voyce of much people in heaven, saying, Hallelujah--and ver. 3. again they said Alleluiah, and what followed & her smoke rise up for ever and ever.

These few particulars comming to my minde whilst this Epistle was drawing up, I thought good in this place to insert. I shall no longer detain thee (Spiritual Friend & Reader) from the thing it selfe, which treats of that great worke which the eyes and hearts of not a few of Gods people at this day are fixed upon, & taken up with, in reading of which if thou shalt receive any light, or reap any spiritual benefit, give all the praise to the Lord, and pray for him, who is

A Companion in the tribulation, and Kingdom, and patience of Jesus Christ,

J. T.

A Brief





A

Brief and Seasonable Word, hum-
bly offered to the View and Con-
sideration of the Saints and people
of God in this Generation.

Especially to those in whose hands
for the present the *Worke* lyes, re-
lating to the Work of the present
Age or Generation we live in.

*Act. 13. 36. For David after he had ser-
ved his owne Generation, by the will of
God fell on sleep.*



His Chapter for the greatest part
contains a rehearſal of that divine and
heavenly Sermon preached by Paul at
Antioch. The Subject-matter of
his diſcourſe is Jeſus Chriſt, the particulars
inſiſted on, are his *Death* and *Reſurreſtion*, the
two main pillars of Chriſtian Religion, the
two chief Heads, or common-places, to which
Paul reduceth his whole Goſpel, 1 Cor. 15.

His scope in treating of these being to convince the Jews (who were in expectation of the Messiah, or Christ) that the Messiah was already come, dead and risen again, and that this Jesus whom he preached unto them was he, and also to perswade all sorts of men, whether Jews, or Gentiles, who expected Salvation, to look for it no where else but only from this Jesus who was dead for sinnes, and raised again for the justification of sinners.

And it seems this was the Apostles ordinary way, and method of preaching, not onely here, but every where else, especially when he met with any Jews, as appears, *Act. 17. 2, 3.*

The words read are brought in under the last of these, viz. *The Doctrine of the Resurrection*, as the Apostle was proving, and clearing that, for having evidenced Christs Resurrection from the testimony of many who were Eye-witnesses of the same, who had both seen him and conversed with him after hee was risen, *vers. 31.* He for the further confirmation thereof, makes use of that notable testimony of the Prophet David, *Psal. 16. 10.* who seeing beforehand the resurrection of Christ, spake thereof on this wise; *Thou shalt not suffer thine holy One to see corruption.* Which words saith the Apostle could not be understood of David, for they do no way agree to him, who fell on sleep, was laid unto his grave, and saw corruption on ;



on ; but they do most fitly agree to this *Jesus*, who was dead, and by the power of God in three days rayfed again, and so saw no corruption, and therefore must needs be understood of him, and by them his *Resurrection* was prophetically pointed out many hundreds of years before the time.

And it seems that this Argument drawn from the words of *David* to prove the *resurrection* of *Christ* was of no little force ; for not only *Paul* the Apostle of the Gentiles, but *Peter* also, the great Apostle of the Circumcision, makes use of it to the same end and purpose that *Paul* doth here, *Act.* 2. 25, 26, 27, &c.

The words themselves that I have pitched upon, are not any part of the Apostles Argument or proof, but somewhat worthy observation in *David* brought in by the way (as it were in a parenthesis) whilst the Apostle was following up of his main Argument, which was how that *David* fell on sleep, was laid to his Fathers, and saw corruption, and that therefore this Prophecy of not seeing corruption could not be meant of *David* himselfe, but must relate to *Christ*, plainly importing his *resurrection*.

But now there was something Antecedent to *Dauids* falling asleep very admirable and remarkable in him, which the Apostle will by no meanes let slip, but sets it before all as a thing worthy their imitation, which is, how

that *David* before he fell on sleep served his own generation by the will of God. For *David* after he had served his own generation by the will of God, fell on sleep.

I shall first Paraphrase upon the words, and then come to my observation from them.

Served his generation (i. e.) did the worke of his generation ; What was the worke of his generation *David* applied himselfe unto , he was not an idler, a sluggard in his generation. *Timothy* served with *Paul* in the Gospel , *Phil*, 2. 22. (i. e.) did the work of the Gospel together with *Paul*.

His own generation, not another generation ; every generation (as I shall shew anon) hath its proper and peculiar worke. Now *David* made it his business to find out and attend unto that worke which did properly belong to his generation.

By the will of God. These words take in the ground or rise of *David*s obedience, the matter and manner of it. The ground or rise was Gods will. God willed *David* to do the worke of his generation, and because God willed him he did it : he served the will of God in serving his generation, and therefore served his generation, because it was the will of God. The matter of *David*s obedience was not humane inventions, or mens traditions, but such things onely as God did will, and call him to do in his generation.

ration. The manner of *Dauids* obedience was not in what way he lifted, or in humane prudence judged best, but in such a way as was most consonant to Gods *will* revealed to him : as he did not of his own head frame the matter, so did he not determine of the way or manner, but in both did set before him the *will* of God, and act according to that *will*.

Not to graspe together all that lies in these words, my aym being only at this, *viz.*

Doct. That it is an especiall duty lying upon the Saints to attend unto, and be active in the work or works of their generation.

Gods famous Worthies who have gone before us (whereof *David* here is instance) have done thus, whose examples (though not in every thing, yet) in these things are rules to us, and therefore we should do it : yea, it's the *will* of God, this *David* here grounds his obedience upon, which *will* makes it as well our duty as his, and therefore wee ought to do it.

In the carrying on of this, I shall shew,

1. What *generation-work* is, and how the same differs from other works.

2. That Saints in the severall generations they have lived in, have ever had the proper and peculiar works of their generations.

3. That it is a thing of very great concernment for a Saint to attend to, and be indu-

stirious in the worke of his generation.

4. Wherein doth the work of the present generation lie.

5. How each one in particular may finde out that part or parcell of it that is properly his work in his generation.

6. And lastly, How generation-worke may be carried on so, as that God may be served in the generation.

First, What generation-worke is, and how different from other works.

Ans. *Generation-worke is that worke, or those works which the way or manner of Gods dispensations in the age a Saint lives in, calls him unto.*

When either the condition of the Church or people of God, or the transactions of God in the age we live in, or the light of that age calls us to some special employment, we may looke upon that worke to be the worke of the generation.

So that in the worke of our generation, although the matter of the worke be no other, then what the word hath laid downe, and is commanded in the general, yet the call to the worke takes its principal rise from the way or manner of Gods dispensations in, or unto that age.

Hence the worke of the generation differs from that worke which lies upon a Saint to perform, as he is a Saint, for those *works* are

not

not limited to any one generation, but are common to all; what I stand bound to do as I am a Saint, I am alike obliged to do in that respect, in whatsoever age or generation I live: but now the worke of my generation, I stand bound to that by vertue of Gods dispensations towards the age I live in; in such manner, as that thing which now is my worke living in this age, did I live in another age, wherein the dispensations of God were after another manner, would not be my worke, but another thing would be my worke.

Hence likewise the worke of our generation is different from the works of our callings, station, relation or present condition, for every of these bring their severall works, but these properly as they are such (i. e.) works or duties flowing from my calling, station in the world, relation or present condition, are not the worke of my generation.

Though here I grant it that the worke of a Saints generation may fall in with the worke s forementioned, either those which lie upon him as a Saint, or those which are the proper works of his calling, station, relation or present condition (i. e.) the work of a Saints generation and these, may be one and the same in Substance, though two in diverse respects, as I shall make out to you.

I For common duties which lie upon a Saint, as
B 4 a Saint :

Saint. A *Saint* may have some duties lying upon him as he is such a one, binding all *Saints*, in all ages, all the world over, which yet in some times may be the very *work* of the generation.

As for example. *Beleeving* is a *worke* which lies upon a *Saint* as a *Saint*: A man as he is a *Saint* is always in whatsoever age or generation he lives in bound to *believe*, and have confidence in the promise and power of God: but it may so fall out, that the dispensations of God towards his people may be such, as that *beleeving* wch is an especiall duty lying upon *Saints* in all generations, may be the great *work* God calls unto in that age or generation a *Saint* lives in. So it was in the time of *Moses*, and therefore (as I conceive) did God so severely punish the *unbelief* of that age, because this their sin was not only a neglect of a great and common duty, but a neglecting the very *worke* of their generation.

Again, *Prayer* is a duty, which lies upon a *Saint* as a *Saint*, no praying man no *Saint*; for *Saints* have their denomination from calling upon the name of the Lord, 1 Cor. 1. 2. But now prayer, a duty so generall, and common to all generations, may be as the case may fall out, one speciall *worke* of that age or generation a *Saint* lives in. And so (I take it) it was in *Daniels* time, when *Israels* return from *Babylon*

bylon was approaching, and therefore *Daniel* is so stirred up to pray, and his prayer made so well pleasing unto God, because he did not the thing only as a common duty, but as the worke of his Generation.

And on the contrary, upon the same ground we are now speaking of, God doth (as I conceive) forbid *Jeremy* to pray for the people of that time, because prayer though as a common duty it remained, yet did it then cease as any part of the worke of the Generation.

2. A Saint may have some duty lying upon him by vertue of his calling, which may also be the very worke of his Generation.

As for example, Suppose a godly man be constituted a *Generall*, or an *Under-Officer* in an *Army*, raised against some great and professed enemies of *Jesus Christ*, at such a time as by Gods appointment, the ruine of these his enemies draws neer: for him to fight for, and under those, in their defence who have given this power and command to him, is the very worke of his calling, that which his place enjoyns him unto: but now considering the cause he is engaged in, which is the pulling down of some potent enemies of *Jesus Christ* which God in, or about that age he lives in hath determined to ruine; so his fighting is not only the worke of his calling, but the very work of his Generation also.

Again,

Again, put case a man is a Minister, the making known the truths of God to others is the work of his *calling*, in doing whereof hee doth no more then what his *calling* requires of him, but now as such a one studies and contrives making it his design, scope and ayme, not onely to speake truths (which another man by being conscientious in his *calling* may do) but to speak truths, and truths in such a manner, as is most futable unto, and may through the blessing of God most conduce to the good and benefit of souls in those times and places he lives in, so he doth the *worke* of his *generation*.

And as a *Souldier* in the field may doe the *worke* of his *calling* by being faithfull unto, & valiant for those who entrust him, and (yet the *worke* of his *calling* and *Generation* being mixed) not eye all this while the *work* of his *Generation*. So may a Minister in the Pulpit do the work of his *calling* by preaching *truth* soundly and powerfully, and yet (not having respect to what *truths* the present age, and the necessity of his hearers do in a more especial manner rather then others, call for the opening and applying of) he may misse the *work* of his *Generation*.

3. A Saint by vertue of his station and relation may have some duty lying upon him, which may be the *work* of his *generation*, and yet the *work* of his station and relation.

As

As for instance. A godly man is a Minister of a Family, for him now according to his ability, to teach, instruct, & principle his wife, Children, and Servants, and to govern in his Family, is the *duty* of his *station*, or the place God hath set him in; and the *duty* of his *relation* also, as he is a Husband, Father, Master, and when he doth this he doth no other thing then what the *station* God hath set him in, and the bond of *relation* binds him to perform: But now when he doth so govern in his Family, and so instruct and principle those under him, and in relation to him, as that both himself and his may acknowledg, and in some measure answer the call of Gods present *dispensations* towards the age he lives in, whether to suffer, if the *dispensation* call for that, or to be serviceable in any active way, to some speciall cause of God on foot in that age, he doth the *worke* of his *generation*: though his activity lye within the bounds of his family, yet so long as what hee acts tends to bring himself and his, as much as may be, to answer the present *dispensations* of God, he doth the *worke* of his *generation*.

4. A Saint by vertue of the present condition he may be in, may stand obliged to some duty, which yet may be the *worke* of his *generation* as well as of his condition.

As to exercise faith and patience under sufferings for Christ, is the worke of a suffering condition; but now if my sufferings fall out in such an age wherein the Church of God in generall lies under persecution, then the exercise of faith and patience under the Crosse, is not only the worke of my condition, but the very worke of my generation, that which the dispensations of God in the age I live in, calls for at my hands.

By what hath been said we see that such a case may be that in the substance of the worke, that worke which lies upon a Saint as a Saint, and which is the worke of his calling, station, relation, and condition may be the same with the work of his generation: and yet in divers respects there may be such a vast difference, that one man doing the same work, shall do more then that which lies upon him, and every one else as Saints, or which his calling, station, relation, or condition calls for, and another in doing the very same worke, shall do all this as well and better then he, and the worke of his generation also.

From what hath been spoken as touching this, the small conclusion is, that the worke of our generation is not any worke distinct in substance from all other works (for were it so, it would be a more easie thing to find it out then indeed it is) but the difference lies in considering

Concerning the Work of the Generation. 13

dering the same worke in divers respects: 'tis not diversity of worke, so much as diversity of respect in working that makes the difference.

Secondly, The next thing to be opened is, That the Saints in their severall generations have had, and still have their proper and peculiar works. My meaning is, That there is some worke, which is more properly the worke of Saints living in one generation, then it is of Saints living in another. Saints of this generation have some works which Saints of former generations had not; and Saints of former generations had some works, which Saints of this generation have not.

For the making out of this, I shall draw a line through the severall generations that Saints from the beginning have lived in, and take a view of Saints, and of their work or works, each of them in their severall generations.

To begin with Noah (for I cannot point out all generations from Adam down-wards, but such onely upon which some remarkable actions of eminent Saints dwelling in those generations are fixed, thereby making them memorable to after times) hee besides all his other works had the proper worke of his generation, which was to build an Arke for the preservation of his house, and the creatures from the flood and universall deluge; by which he preached a reall Sermon for one hundred and twenty

ty yeares to the old world, all the while the Arke was a preparing, and by which the Apostle saith, Heb. 11.7. He condemned the world, (i.e.) the persons of that generation, and this worke it was a worke distinct from the worke of all other generations.

Next to him Abraham had the proper work of his generation, which was, to goe forth of his Countrey, and from his Fathers house, unto a Land which God should shew him, and there to follow God from one place to another, beleieving that one day his seede should enjoy that Land that now he was a stranger in; but in the mean time to dwell in Tents with Isaac and Jacob, heirs with him of the same promise. This was not the worke of after generations, yet was it the worke of his and their generations.

After him Moses and Aaron and other faithfull ones in their dayes, had the proper worke of their Generation, which was to looke up to God, and trust him for meate and drinke, and rayment, and preservation in a barren wilderness where none of these things were to be had. & where they lay open to cruell enemies on every side to the malice of cruell imbertered enemies. To trust God in such an extraordinary way was not the worke of after generations, which yet was the speciall worke of this generation.

Come to Davids time, he also had the proper worke of his generation, wherein (as our
Text

Concerning the Work of the Generation. 15

Text witnesseth) he served God, wch was to cut down Gods enemies round about, & thereby to make room and provision for the house of God, which was to be built at Jerusalem, here was his distinctive worke.

Next after him comes Solomon, whose distinct worke was to build the Temple of God which his Father David had made room and provision for.

To passe over the works of many following generations, let us come to Jeremiahs time, had not Gods people in that age the proper worke of their Generation? which was willingly to put their necks under, and quietly submit unto the yoke of the King of Babylon, giving themselves up unto captivity untill seventy yeares should be accomplished. God did not give any such positive commands unto other Generations.

After this in Ezra's, Nehemiah's, and Daniels time, these worthies and the Saints of that age had the proper work of their generation, which was to go forth of Babylon and rebuild the Temple of God at Jerusalem, which Nebuchadnezzar had destroyed.

Thus all along in the times of the Old Testament, Gods Church and people in their severall Generations have had their severall works.

Let us look to the New Testament wch dawned in John the Baptist, had not John the proper worke of his generation, which was 'to be
'the

'the Fore-runner and Harbinger of the Messi-
 'ah, to declare to the Nation of the Jewes
 'that the Messiah whom they expected and
 'waited for, was now approaching, and that
 'the glorious Kingdome of God in the pure
 'administation of the Gospel was at hand,
 'and that therefore it did behove every one
 'now to have their eyes & hearts turned from
 'Moses towards him, and his administation,
 'which was now approaching.

After him the Apostles in their time had
 the proper worke of their Generation, which
 was 'to go forth and publish the glad tidings
 'of salvation, which before were cooped up
 'within the narrow compass of Judea to all
 'the world, beginning at Jerusalem, to gather
 'Saints together so fast as they were convert-
 'ed into Churches, and to appoint over these
 'Pastors and Teachers; and also to give rules
 'and directions for the right ordering and
 'governing of the Churches unto the end of
 'the world.

Let us come to the *Saints* of following
 Generations, had not they likewise their
 proper workes, which was in some 'to beare
 'witness before the wicked world, and the
 'Heathen Tyrants and Infidels of those ages
 'wherein they lived, to the truth of that Do-
 'ctrine they had received from the Apostles
 'before them, by sealing the same with their
 'blood,

‘ blood, & willingly giving themselves up (as
‘ sheep to the slaughter) to the cruelties, tor-
‘ tures, massacres of the Paganish world in
‘ bearing testimony to the truth of Jesus.

Afterwards the work of the next Generation
was to beare witness by writing, preaching, and
all sound doctrine, against the damnable Heresies of
Arius and his complices, & others, which through
that little tranquillity which the Church enjoyed un-
der Constantine crept in, and overspread the Chri-
stian world.

In after ages for some hundreds of years to-
gether, the work of St^s in their generation was
to beare witness by speaking and suffering unto the
truth & worship of Jesus, against the pernicious er-
rors, & false worship of Antichrist, & the boundles
and swelling pride, and pomp of that man of sin.

In generations since, the work hath bin to re-
cover the truth and worship of Christ, which was
well nigh buried under Antichrists reign, to its an-
cient purity, lustre, & beauty: And so Luther & the
Saints and Worthies of his generation, as their
principal work did recover out of the jaws of
the Beast, the precious truths of Christs Priest-
ly Office, the glorious doctrine of our Justifica-
tion by Christ alone, which was well nigh swal-
lowed up by the Antichristian innovations of
Masses, Croffes, Pardons, Pennance, Purgatory,
Vowes, Pilgrimages, solitary and single life,
with other inventions of humane wisdom, for
the

the procuring a righteousness of our own.

And since him the great worke of Saints in their generations hath been to recover the Kingly office of Christ, which the Lordly pomp and Tyranny of the man of sin and his followers had cast a mist upon, to set up Christ as sole King and Governour in his Churches, as well as the onely and alone high Priest of his Saints.

Thus Saints all along from the beginning of the world in their severall Generations, have had their severall workes proper and peculiar to the generations they have lived in; so as that what hath been the worke of one generation, hath not been the worke of another; and what hath been the worke of that other, hath not been the work of that, unlesse at such time (as it fell out in the generations of Abraham, Isaac, and Jacob, and also the severall generations of the Saints under the Roman and Antichristian persecutions) wherein the dispensations of God towards his people hath continued the same, and for substance alike for divers generations together, there the worke hath been the same: for no substantial change in dispensation, there is none in the worke of our generation, it being variation of dispensation that causeth the worke of our generation for to vary.

3^d Generall Head; That it is a thing of very great concernment for a Saint to attend unto, & be active in the worke of his generation.

Generation-

Generation-work is the most neglected work of all others with the generality of Professors, who either consider not that such a worke there is; or if they do, yet they thinke that it belongs to others, not to them to mind it: but in case they be industrious in those common duties which lye upon them as *Saints*, and those speciall duties which attend their callings, stations, relations, or present condition, it is enough for them, and matters not, whether they be active in the business of their generation, yea or no. Yea many that are employed therein do not sufficiently weigh the greatnesse of the worke they have in hand. I shall therefore here endeavour to shew of how great concernment it is for a Saint to attend unto, and be active in this worke, which I shall lay before you in some particulars.

1. God by his dispensations calls aloud for it. The dispensations of God have a voyce, and God oft by these bespeaks a duty, or duties of his people, Mic. 6. 9. The Lords voyce cryeth unto the City—what voice is this? why meerly the voice of a dispensation, Gods dispensations being commands, Heare the Rod, and who hath appointed it: to disobey then the visible call of a dispensation, is to disobey a command of God.

The hazarding our lives is a weighty matter, and if done carelessly a great sin, yet Esther upon the visible call of a dispensation. (viz. Gods

cause and people of God lying at the stake ready to suffer) runs this sore bazard: to which though she were stirred up by *Mordecai* (as one Christian friend now may stirre up another, in such a capacity as *Ester* was, to befriend Gods cause, were it now dying, as then it was) yet were not *Mordecais* words her warrant, he being not endued with a propheticall Spirit, nor speaking as such, (as his doubtfull speech sheweth; *Who knows whether thou art come to the Kingdome for such a time as this?*) but the call of the dispensation.

Meroz was called by Gods dispensations to helpe the Lord against the mighty. We read not of any particular command *Meroz* had to do it, only the call of a dispensation (Gods people were under oppressors, and God was up to deliver them) which call *Meroz* neglecting, *Meroz* is doubly and bitterly cursed by the Angel of the Lord for it, *Judg. 5. 23.* Curse ye *Meroz* (said the Angel of the Lord) curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty. Whereas contrariwise *Jael* the wife of *Heber* the *Kenite*, having no other call but this very call *Meroz* had (for though it were prophesied a woman should slay *Sisera*, yet was not that revealed to her, or in case it were, yet no particular woman named, that was no warrant for her) in obedience hereto
slaying

slaying Sifera, is doubly blest, and that above women, as the other is doubly and bitterly cursed. Ver. 24, 25. Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the Tent---

2. *Generation-worke* is of all others the greatest worke, and a neglect herein the greatest sin. My meaning is, that that obligation wherein I stand bound unto the worke of my generation, is a greater obligation, then that whereby I stand bound to any other duty; and my fault or error herein is a greater and more provoking error, then any other of my errors; which Assertion although it may seem strange, yet it appears thus; in that God himself doth more delight in, and account of that duty performed, which is the worke of our generation, then he doth of the performance of any other duty, although it be a thing especially commanded by himself: and on the other side, God is more displeased with, and provoked by those errors that men commit in the worke of their generation, then with any other of their errors whatsoever.

The first is evident in those words of Samuel to Saul, 1 Sam. 15 22. *Hath the Lord as great delight in burnt-offering, as in obeying the voyce of the Lord? Behold, to obey is better then sacrifice, and to hearken then the fat of Rams.* The offering sacrifice was Gods command, and a prin-

cipall part of his worship in those dayes, yet when *Saul* out of pretence of obeying this command of God, disobeyed God in that other speciall command of utterly destroying *Amalek* which was the great worke God had to do, and *Saul* was employed in, in that generation: the Prophet from the mouth of the Lord doth not onely reprehend him, and condemn his fact, but pronounceth of these two things upon this occasion now compared together, that God did more abundantly delight in, and account of the obeying of his voyce in that worke which was the work of *Sauls Generation*, then either he did, or would do in burnt-offerings, sacrifices, or the fat of Rams, though thing of his own appointment: in a word, the meaning is this, that obedience to God in that thing which is the worke of our generation, is more acceptable to God then the performance of the most speciall acts of his worship, as sacrifice and burnt-offerings in those dayes were.

Hence we find in Scripture (which serves further to evidence this) that when speciall Ordinances or acts of worship have come in competition with the worke of the generation, Ordinances and acts of worship have yeilded and given place to that. Circumcision was a speciall Ordinance given to *Abrahams* seed, with that severity that the uncircumcised

was to be cut off from amongst his people; yet forty years together, whilst *Israel* walked in the wilderness, the worke of that generation being such as could not with safety to their persons admit of Circumcision, which required some fixed abode, at least for some time (as *Iosh. 5. 8.*) which they were ever uncertain of being to follow the motion of the cloud (as *Numb. 9. 17, 18, 19, 20, 21, 22.*) Circumcision though Gods Ordinance (rather then God will alter the way of his dispensations; which he could easily have done) for forty years together (till *Israel* was entered *Canaan*, and so from under that dispensation of the cloud) must, and doth yield and give place unto the worke of the Generation.

And which is yet more, not onely speciall Ordinances, but also common duties have given place to the worke of the generation. To keep inviolate Articles and conditions of peace when made, though with a Turk, is a duty which the rule of common equity and justice betwixt man and man requires. Yet *Jael* when the work of her generation called for all the help she could lend it (though a league were betwixt *Jabin* King of *Hazor*, and her Husband, yet) in the time of peace, (which peace too (as far as we can understand) betwixt her Husband and this King, was kept inviolate as on *Jabins* part) shee (taking her

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advantage) murders *Sisera* the chief Captain of *Jabin* King of *Haror* in his Tent , and is so far from being blamed, as she is commended and blessed by the Holy Ghost for it.

And as this first is clear, so the other (viz. *That neglect of Generation-worke is the greatest sinne*) is as evident, not onely from the foregoing words of God to *Saul* , 1 Sam. 15. 23. paralleling his disobedience herein with sins of the highest, and of a scarlet dye ; as rebellion, witch-craft, and idolatry ; but also if we consider, how that of all the sins we read of in Scripture, wee finde not any more provoking to the Lord, and falling so heavy upon the head of the sinner, as offences and neglects in the worke of their generation. The Spies who were sent by *Moses* to view the land of *Canaan*, because they sinned against the worke of their generation , they presently dye of the plague before the Lord. The whole Congregation of *Israel* (not *Moses* and *Aaron* excepted) because they distrusted the power and goodnesse of God (whereas the great worke of that generation was to trust God, and believe in his power and goodnesse , which lesson they were taught by the daily dispensations of God towards them, wherein his power and goodness were manifested before them) have that heavy and dismall sentence passed upon them , *That they should never enter into the rest of Canaan, but their*

their Carcasses should fall in the wilderness, Num. 14. 29. which afterwards God in the way of his providence fulfilled upon them, causing them to wander in the wilderness forty years, untill all that generation was consumed. And which is very observable, they besides this were guilty of many other grievous sinns, being Idolaters, Fornicators, Lusters, &c. as the Apostle tells us, 1 Cor. 10. beg. and yet for none of these is the sentence passed upon them, but only for their miscarriage in that which was the worke of their generation, Heb. 3. 19. They could not enter in because of their unbelief.

Yea wherefore was the unbelief of the Jews in our Saviours, and the Apostles time, punished so severely with a breaking off, and a rejection for now 1600 years together, but because therein they sinned against the work of their generation, which was to believe in Christ, and embrace him as the Messiah, who they had long expected, and God in this age had sent amongst them their crucifying of Christ was a grievous sin; but because not a sin against the worke of their generation, therefore they are not for that act rejected, but contrariwise after this the Gospel is by speciall command to be preached to them, as Luk. 24. 47. but for not believing in Christ, and receiving him for the true Messiah, which was the worke of their generation, they are rejected

(as

(as Rom. 11. 20.— because of unbelief they are broken off—) and so remain unto this day.

To all which let me further add, that not in these only, but many examples more, it seems to be Gods usual way in the execution of his wrath against sinners, to write the sentence of their condemnation upon the forehead of this sinn, rather then any other. *Saul* sinned in offering sacrifice, & was then threatened with the losse of the Kingdom, 1 Sam. 13. 13, 14. But the execution of this threatning, and the unkinging of him comes in upon his miscarriage in that of *Amalek*, a sin against the worke of his generation. *Aaron* sinned most foully in the business of the Golden Calf, and at another time in murmuring against *Moses*, but the sentenece passed upon him that he should die in the wildernesse, is for his not believing at the waters of *Meribah*, a sin against the worke of his generation, Numb. 20. 12, 13. God usually writing the sentence of his displeasure upon the forehead of the most provoking sin.

From what hath been spoken my Assertion stands firme, viz. That the obligation whereby I stand bound unto the worke of my generation, is a greater obligation then that whereby I stand bound to any other duty, and my fault or error herein is a greater error then any other of my errors. From which principle (before I leave it) I shall draw

draw another, which naturally flowes out of it, viz. That it is the duty of a Christian man, employd in generation-worke, when other workes and this do stand in competition, to choose neglect in any duty, rather then in that, wherein the worke of his generation lies, yea to break through all that he may follow this, his obligation hereto being the greatest obligation, his neglect herein the most provoking sin. Which thing though for the truth thereof it need not blush, carrying its evidence with its self, yet in receiving of it, use Christian wisdom, and much more in the practice.

And here as a Conclusion to all the rest, let me take the boldness for to add, what hath sometimes been the issue of retired thoughts, that for this reason hath God so gloriously, and eminently owned, beyond belief, and to admiration, the never to be forgotten proceedings of the Army of England, because (though they have seemed, at least bin charged by slanderous Tongues and Pens, with violating the bonds of relation) they yet have in all pressed on, & followed after (tho through a cloud of dismaying difficulties and dangers) the work of their generation.

3. In doing the worke of our generation, wee are most serviceable to the design of God, that is on foot in the age we live in. As there never yet was an age in the world, wherein GOD was not driving on, one great design or other (although

(although the manifestation of his more glorious *designs*, and *workes* of wonder, have ever been limited to some particular *generations* ;) so hath God in all *ages* declared himself exceedingly well pleased with such of his children, whose obedience hath more directly fallen in with his *design* on foot in their *age*. Daniel whilst he is praying and mourning, hath the Angel Gabriel sent unto him with this redoubled testimony from Heaven concerning him, that he was a man greatly beloved, Chap. 9. 21, 22, 23. Chap. 10, 11. 19. Esay, Jeremie, and other godly men prayed, yet do wee not read of any such testimony given concerning them praying, as here is concerning Daniel, why so ? the reason may be this, Daniels prayer fell in with Gods *design* : God was upon a great *design*, to deliver his people out of Babylon, his Daniel prays for, Gods *design*, & Daniels obedience meet together, and therefore doth God set a speciall stamp upon Daniels prayer.

Now in doing the *worke* of our *generation*, we are more seryiceable to Gods *design*, then we can be any other way ; for there being onely a respective difference betwixt these two (the same *worke* which respecting God is his *design*, respecting us is the *worke* of our *generation*. Israels deliverance from Babylon was in respect of Gods *design* ; but in respect of Daniel, the praying for this, was the *worke* of his *generation*) wee cannot be active in the one,

one, but in so doing we become serviceable to the other : as *Daniel* by prayer became instrumentally serviceable to *Israels* delivery. Which by plentiful ordinary instance might be illustrated ; but enough having been said for the understanding of the Reader in these few words, I shall not multiply.

4. God hath choise distinguishing mercy for that man that follows him in the worke of his generation : as,

1. God will overlook many failings in that man. *Caleb* and *Joshua* were men, and therefore had their failings as other men, yet because *Caleb* and *Joshua* did cleave to God in that speciall worke they were employed in, *Numb.* 14. 6, 7, &c. which was the worke of their generation, therefore God overlooking all their other failings, as though they had none at all, pronounceth of them that they wholly followed the Lord, *Numb.* 32. 12.

2. God wil stand by that man, & never leave him, that sticks close to him in the worke of his generation. *Abraham* left his Countrey to attend to the worke of his generation, and how did God in all perills stand by *Abraham* ; *Abraham* was put to it in *Ægypt*, and like to loose his wife, God stood by him there, *Gen.* 12. *Abraham* was engaged with 4. Kings, *Gen.* 14. God stood by him there. *Abraham* was in a great strait at *Gerar*, *Gen.* 20. God stood by him there. *Abraham*

brabam stood to the worke of his generation, and God for ever stood by Abraham.

3. God will owne that man in case he live thereto in the worke of the next generation, that abides faithfull in the worke of the present generation he lives in. It is said of Noab, Gen. 6.9. *Noab was a just man, and perfect in his generations, and Noab walked with God*; teaching us thus much, by speaking in the plurall number, that *Noab was just, walking with God in the generations he lived in before the flood came*; and when the flood was coming, this *Noab* was the only man that God did own in the worke of that generation. So *Joshua* was faithfull in the work of that generation whilst *Israel* journeyed in the wilderness, and how eminently did God own *Joshua* in the worke of the next generation when *Israel* entered Canaan.

4. God will provide a hiding place for that man against those stormes which may fall upon the generation he lives in, that is active in the worke of his generation. Noab had an *Arke* provided for him when a flood came upon the world of ungodly men. In *Ezekiels* time, Chap 9. when the destroying Angels were to passe through *Jerusalem*, a mark of deliverance was first to be set upon the foreheads of all those that did sigh and cry for the abominations thereof, which was the worke God in such an age did call unto, as *Isai.* 22. 12, 13. Yea though *Noab, Daniel, and Job*

Job (active men) living in a perverse back-sliding generation, cannot ward off Gods blow from the Generation , yet they shall deliver their own souls, *Ezek.* 14. 13. to 22. Personall deliverances shall attend such men in common calamities, and nationall desolations.

5. God will reveale his secrets to such. *Noah* in his time had the secret of drowning the old world revealed to him. *Abraham* in his time the secret of *Sodom*s destruction , the secret of *Israels* bondage in *Aegypt* , the secret of the *Messiah*'s coming forth of his loyns, discovered to him. *David* in his time had that secret where the Temple should be built to him, *1 Chr.* 22. 1, 2. compared with *2 Chr.* 3. 1. *Daniel* in his time the secret of *Nebuchadnezzars* dream, the secret of the time of *Christs* comming in the flesh, *Chap.* 9. 24, 25, 26. and of the *Jewes* conversion, *Chap.* 12. 11, 12. to him. And *Peter* and *Paul* in their times the secret of the *Gentiles* conversion to them, *Act.* 10. 9. to 17. *Gal.* 1. 16, 17. God having in all generations still made those keepers of his Cabinet, who have been faithfull in the worke of their generations.

6. God hath peculiar honor wherewith he will crown those persons that follow him in the worke of their generation. *Moses* was eminent in his generation , and what peculiar honour had God for *Moses*, *Num.* 12. 6, 7, 8. If there be a Prophet among you , I the Lord will make my selfe known
unto

unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithfull in all my house. With him will I speak mouth to mouth, even apparently, and not in darke speeches, and the similitude of the Lord shall be behold. In the day of Christs humiliation, the Disciples of all other were most eminent in following and owning of Christ, and what peculiar honour hath Christ for them above others. Mat. 19. 28. Verily, I say unto you, that yee which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, yee also shall sit upon twelve Thrones, judging the twelve Tribes of Israel.

5. Neglect of generation worke exposeth a man to a world of dangers: as

1. Danger of losing gifts and Talents. The sloathfull Servant, mentioned in the Parable, Mat. 25. not improving the Talent given him to his Lords advantage in his generation, hath his Talent taken from him, ver. 28.

Saul (though a wicked man) had two great Talents committed to him by God, a Talent of a Kingdom, and a Talent of common gifts of the Spirit, fitting him for government, and the discharge of his office as a King, which last is called the Spirit of the Lord, yet but a common Talent of government, as is clear, because David is no sooner annointed King, and the right of government his, but this Talent is taken from Saul, as one who now had no longer

to do with it, 1 Sam. 16. 13, 14. Both these he loseth by faulting in the worke of his generation, as comp. 1 Sam. 15. 26. 28. with Ch. 16. 14.

2. Danger of *losing communion with God.* Whilst David was abroad in the field hewing down Gods enemies round about him, which was the master-piece of worke God allotted him in his generation, what sweet triumphant communion had he with God, a clear testimony whereof is, Psal. 108. (a Psalm most probably composed in the day of his glorious exploits chronicled, 2 Sam. 8.) But afterwards when David sending forth his servants about that worke, which was his worke in his generation, betakes himself to his ease in his Palace, at the time of the Kings going forth to battle, 2 Sam. 11. 1. (wch circumstance of time is therefore (I take it) with such exactness noted, to give us to understand, that David ought now to have been abroad in person, the work being Gods, & not to have sent his Servants without him, (though we may do our own worke by a Proxie, yet Gods work calls for our persons) how sadly doth he lose his communion with God, falling into that foule sinne in the matter of Uriah, which was a blemish upon this holy man all his life time afterwards: and which although it is sad to consider, yet is observable concerning him, that notwithstanding God by his prerogative royall gave

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David

unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithfull in all my house. With him will I speak mouth to mouth, even apparently, and not in darke speeches, and the similitude of the Lord shall be beheld. In the day of Christs humiliation, the Disciples of all other were most eminent in following and owning of Christ, and what peculiar honour hath Christ for them above others. Mat. 19. 28. Verily, I say unto you, that yee which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, yee also shall sit upon twelve Thrones, judging the twelve Tribes of Israel.

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Saul (though a wicked man) had two great Talents committed to him by God, a Talent of a Kingdom, and a Talent of common gifts of the Spirit, fitting him for government, and the discharge of his office as a King, which last is called the Spirit of the Lord, yet but a common Talent of government, as is clear, because David is no sooner annointed King, and the right of government his, but this Talent is taken from Saul, as one who now had no longer

to do with it, 1 Sam. 16. 13, 14. Both these he loseth by faulting in the worke of his generation, as comp. 1 Sam. 15. 26. 28. with Ch. 16. 14.

2. Danger of *lesing communion with God.* Whilst David was abroad in the field hewing down Gods enemies round about him, which was the master-piece of worke God allotted him in his generation, what sweet triumphant communion had he with God, a clear testimony whereof is, Psal. 108. (a Psalm most probably composed in the day of his glorious exploits chronicled, 2 Sam. 8.) But afterwards when David sending forth his servants about that worke, which was his worke in his generation, betakes himself to his ease in his Palace, at the time of the Kings going forth to battle, 2 Sam. 11. 1. (w^{ch} circumstance of time is therefore (I take it) with such exactness noted, to give us to understand, that David ought now to have been abroad in person, the work being Gods, & not to have sent his Servants without him, (though we may do our own worke by a Proxie, yet Gods work calls for our persons) how sadly doth he lose his communion with God, falling into that foule sinne in the matter of Uriah, which was a blemish upon this holy man all his life time afterwards: and which although it is sad to consider, yet is observable concerning him, that notwithstanding God by his prerogative royall gave

David not only the pardon of his sin, but also his life, (which now by bloodshed, though a King, was by vertue of that positive command, which admits of no exception, *Gen. 9. 6.* forfeited) as *2 Sam. 12. 13.* *The Lord hath put away thy sin, thou shalt not dye.* Yet do wee not read of any thing remarkable (save only defending himself against some domestick insurrections, and forreign invasions) done by him afterwards, as before.

So also Solomon his son, whilst his thoughts ran upon the *work* of his generation, what communion had he with God, God appearing to him once and again, and enduing him with *wisdom* (the thing he desired) above all that ever were before or since him: but when afterwards his heart was more taken up with women, then th: *work* of his Generation, how did his former communion with God die, and he that before built a house for the worship of the true God, now builds high places for Idolatry, *1 King. 11. 7, 8.* Which sadd example ought to be had in perpetuall remembrance by such as are employd in *Temple-work* (the busines of this age) that it fare not with them as with the builder of the materiall Temple, who first building gold to the true God, did afterwards build rubble to a false.

3. Danger of being layd aside by God. It hath been the ordinary way of Gods dispensations,

as well in later as former times, to make use of some particular instrument for some time in his work, whom afterwards before the work hath been brought unto perfection hee hath laid aside, by which although (as not unlikely) Gods design may be to remove his peoples eyes from instruments to himself, yet it is observable, God hath seldome or never cashiered a man by him employd, till first by some means or other he hath cashiered himself: and which is more to be noted, the very thing which hath occasioned the laying of such instruments aside, hath mostly, if not ever beene some miscarriage or other in the worke of their generation, that being the fatall Rock such men split upon.

Once more here let us review that of Saul, whom God was pleased for some time to employ, as a scourge to the *Ammonites*, and *Philistines*, and yet afterwards by one error committed in the worke of his generation, he is for ever cashiered by God, & put out of his worke.

But more strange and worthy observation is that of *Moses* and *Aaron*, two eminent instruments, and both godly, which God made singular use of in *Ægypt*, and at the Red Sea, in the wilderness, and upon Mount *Sinai*, so appearing to them, talking with them, especially to *Moses*, as never man besides him enjoyd the like, yet these two so choise & worthy

thy instruments because they failed a little in the worke of that Generation, which was (as before was shewn) to beleeve in God, and trust his power and goodness, although their failing was at such a time (which one would judge might render them excusable, at least lesse guilty) wherein the whole Congregation erred with them, & (as it were) did hurry them into it: yea and for Moses, he never failed but this time, so that (this once excepted) he all along had followed God fully. Yet I say because they failed God in that worke, which was the worke of the generation; they for that and no other reason are laid by as to the perfecting of that worke (*viz.* bringing of Israel into Canaan) which most happily and prosperously was begun and carried on a great way, under them as instruments, as Numb. 20. 12. And the Lord spake unto Moses and Aaron, because yee believe me not, to sanctifie me in the eyes of the children of Israel, therefore yee shall not bring this Congregation, into the land which I have given them. So exceedingly displeasing to God are errors in the worke of our generation, that he will not let such things passe, no not in his dearest children, without some signall manifestation of his displeasure. And which I cannot let passe without a further mark yet set upon it, as a thing most worthy the serious thoughts of every one, and such in especiall

ciall whom God above others hath used and honoured in the worke of the generation, is, how that one single failing in the worke of the generation, may cause a Moses to be laid aside.

4. Danger of stumbling at the worke of the generation, and all the dispensations of God about it. The Jews in Christs time neglected the worke of their generation, wch was to believe in Christ, & receive him as the true Messiah, whose coming their Nation was in expectation of, and the very worke it selfe (through this neglect) became a stumbling stone to them: they stumble at it to thinke they should receive this man for their Messiah: and stumbling at the worke, they likewise stumble at the severall dispensations of God about it. Christ comes of meane Parentage, they stumble at that: appears first from Galilee, they stumble at that; works miracles, they stumble at that: is followed by Publicans & sinners, they stumble at that; commits the Gospel to poor fishermen, they stumble at that: Neglect the worke of thy generation, and stumble at it: Stumble at the worke of thy generation, & stumble at all the dispensations of God about it.

5. Danger of being blinded in, or shut out of the worke of the next generation, in case thou live to see it. For God in his just judgment when men have shut their eyes against, and withdrawn their hands from the worke of the present generation, doth blind these persons to,

and will not honour them in the worke of the following generation, though yet they may live to see it.

The Scribes and Pharisees wilfully shut their eyes to the worke of *Johns generation*, and what followed? they see afterwards the work of Christ in his generation, and of the Apostles in theirs, and through the just judgment of God upon them, their eyes are shut, and they are blinded there too.

A most pregnant place to our purpose we have, Ezek. 44. ver. 9. to 17. where under legall phrases, and allusive termes, the Holy Ghost setting forth Gospel-worship, speaks very pathetically of two sorts of Priests, belonging to that Gospel-state. One were such as had defiled themselves with the pollutions of the former generation, by going astray to Idols when *Israel* went astray, ver. 10. 12. who by way of punishment are to beare their iniquity, which is not wholly to be turned out of the worke of God, who will still use them in the generall and more common acts of his worship, as ver. 11. 14. but to be set by as to the more special and peculiar acts of his worship in the generation, because they polluted themselves with the Idolatries, and superstitions of the former generations, as ver. 12, 13. Another sort of Priests there were, who when *Israel* and their fellow-labourers went astray,

and

and defiled themselves by Idolatry, did notwithstanding walk closely with God, keeping their Garments pure from the defilements of that *generation*, these are priviledged to draw neer to God in the more speciall acts of his worship, to come into his Sanctuary, and perform the service (not of the outward Court only, but) of his Table; as *ver. 15, 16.*

The difference betwixt these is worthy yet a more narrow search. The one have the charge of the gates of the house, *vers. 11.* the other Gods charge in his house, *ver. 16.* the one shall only kill the burnt offering and sacrifice for the people, *vers. 11.* the other shall stand before God to offer the fat, and the blood, *vers. 15.* The one shall stand before the people to minister to them, *ver. 11.* the other shall come neer to Gods Table to minister to him, *v. 16.* The one shall beare all this as their shame for their former abominations, *ver. 13.* the other shall receive all this honour as a reward for their not partaking in the abominations of the former age, *vers. 15, 16.*

The result of all is clearly this, that such persons who have plaid loose with God in the former *generation*, though live they may to see the next *generation*, and be employd in some common *works*; yet will not God use them in the speciall *workes* of that *Generation*, except such of them that shall renounce their

former pollutions, of which more hereafter.

6. Danger of becoming an *Apostate*, and an open enemy to the truths of *God*. *Demas* forsakes *Paul*, and the worke of his generation, and what follows? he becomes an *Apostate*, and exchangeth Heaven for Earth, embracing this present world.

In the Apostles dayes the great work of that generation was the constituting of Churches, and Saints assembling themselves together for mutuall edification in Christian societies: and if you mind it, the Apostle lays the rise of that Soul-damning sin of wilful Apostacy in a neglect of this, *Heb. 10. 25, 26*. Not forsaking the assembling of our selves together, as the manner of some is: For if we sin wilfully—

And which I cannot here passe over, that unpardonable sin against the Holy Spirit, which our Saviour himself chargeth the Scribes and Pharisees with, took (as is apparent) its rise hence: for first they neglect the worke of their generation, viz. of receiving Christ, this neglect draws on an opposition: this opposition, malice against Christ, this malice brings forth blasphemy against those very workes of Christ, calling them *Diabolicall*, which their consciences now and then convinced them, were wrought by the power of God; this malicious and deliberate blaspheming of what their Consciences, I say, now and then, (for they had apparent
stumbling-

stumbling-blocks before them, with which undoubtedly they did sometimes blind Conscience) convinced them , was wrought by the finger of God , is that very sin which Christ himself calls the Sin ^{against} the Spirit , that hath neither forgivenesse in this world , nor that which is to come, *Matth.* 12. 24. compared with *vers.* 31, 32.

Let all hence tremble to oppose, or reproach the apparent *works* of God in their generation, lest---

Now to conclude , whose eares hearing these things would not tingle ? whose hearts considering these things would not quake, to be found guilty of the sin, and exposed to the dangers that attend neglect of *generation-work*.

Thus much concerning our third generall Head : I now come unto our fourth, *which is,*

4. *Wherein doth the work of this present generation lie ?*

Ans. As the question is very weighty , and of great concernment, being the Butt ayimed at in my whole discourse, so that in the discussion hercof, I may in the fear of God walk evenly, and (without winding or turning to any interest, save that of truth) pitch (if possible) upon that which is the proper and direct work of the *generation we live in* ; it will be necessary in order thereunto , to lay downe some few generall Rules, as way-marks , to guide

guide the Reader, to the discovery of that which is the proper worke of his generation; whatsoever generation he may be supposed to live in; which when particularly applied to the present generation, will give us light into what is or may be the proper worke or works thereof, as,

1. *Be inquisitive to find out (according to Scripture account) the particular age or generation it selfe, that it is fallen to thy lot to live in: which though it be hard to do, yet in regard the wisdom of God in Scripture hath set some distinct and notifying mark upon every age, the same by industry, and waiting upon the Father of lights, for light, may be attained.*

2. *The former being done, add thereunto a narrow and impartial search for discovery of those glorious and remarkable things, the accomplishment of which, God in his word hath promised and foretold, in and about this age.*

In this way the holy man Daniel came to understand the worke of his generation; First, he considered the time he lived in, to be about the end of the 70. years captivity foretold by Jeremie.

2. *He observes that there was a special promise of deliverance from this captivity made to those times, Chap. 9. 2. whereupon having discovered the worke, he addresseth himself to God by prayer for the doing of it, vers. 3, 4.*

3. *Ob-*

3. Observe Gods visible dispensations towards that age, and the various transactions of things therein, how they correspond with the things foretold and promised; for as hath been already observed in Generation-worke, it is dispensation gives the Call.

4. Observe what worke that is which is most opposed and raged against by Satan, & wicked men in the generation. For it is most certain that the worke of the generation (Gods cause and glory which above all things Satan hates, being there imbarqued) hath ever been the most opposed worke by the Devil and his instruments. Was it not so in Moses his time, Nehemiah's time, John Baptists time, the Apostles time, and since that in Luthers time. I spare to say, and in our times too.

5. Observe what (not men of worldly wisdom and principles, but) the most spirituall enlightened Saints, have upon their hearts as the worke of their generation. For from the beginning it hath bin Gods way to make choise of such for the discovery of generation-worke unto before all others.

The old world had its wise men, and men of rare inventions, Gen. 4. 20, 21, 22. Yet not these, but righteous Noah saw the work of the generation. Egypt in the time of Moses was famous for its wise men, as also Babylon in Nehemiah's, yet neither the one nor the other saw the worke of those
those

those generations, but only a poor handfull of despised people that God had in either. *Judea* in *Christs* time was plentifully stored with *learned* Scribes, Doctors and Rabbies, yet not these, but a company of poor disregarded Fishermen had the worke of that generation revealed to them. This, though alone it be not sufficient to conclude the worke, yet when joyned with the rest, credit undoubtedly ought to be given to it.

6. And lastly, Be much in prayer to God for light herein. The great worke of the Apostles generation, viz. The bringing in of the Gentiles was revealed to Peter and Paul both, even whilst they were in prayer, as *Act.* 10. 9, 10. with *Chap.* 22. 17. 21.

Having thus by this generall light paved out a way to walk in. My next worke is to see what particular light, by applying these things unto the present age, may from hence be gained unto the worke thereof.

And here according unto the method before prescribed, our first enquiry must be after the age it self. *What age is that most likely to be, that we are fallen into.*

In answer to which my Assertion is, that it is most probable that we are fallen into that very age in which the *Jewes* are to be converted.

Now although here I must nakedly acknowledge that I could heartily wish, for their sakes,

sakes, whose this little Book is, yet clearer and more unquestionable grounds for the proof of this my Assertion, then those that this opinion commonly stands upon: yet in regard I know no clearer principle to demonstrate (for bare conjectures are no proofs) the worke of the generation from, then this taken for granted, that we are fallen into that age in which the Jewes shall be converted; and also in regard it is received for a truth (and so in case of mistake I shall not be the first) by many late Christian Writers of worthy memory, yea with much confidence asserted by the Jewes themselves, though under another notion, then what we truly call it of conversion to Christ, as *Manasseh Ben. Israel*, in his Book entituled, *The hope of Israel*, Sect. 29. 32. 35, 36. is proof; I shall therefore endeavour to give you (with as much clearness and brevity as I may) the substance of that light, which by the labours of godly judicious men, hath bin ^{Bright} let into that Scripture, which is main bottom ^{man.} to this opinion, leaving the Reader to judge. ^{Arch-} ^{er.} and a little time to manifest the verity or falsity of what is written, the which wee have, *Dan. 12. 1.* comp. with *11, 12.* where *Daniel* hath a promise made to him of his peoples deliverance, and that at a certain time when *Michael* should stand up, at that time shall thy people be delivered; (which words (as I conceive) compre-

comprehend both the beginning, & consummation of their deliverance, to which two distinct times are assigned, as afterwards.) Now because this thing was a great secret, and Daniels affection to Gods glory, and the good of his own people, transported him with desire to know the particular time, he therefore moves the Question, *When shall this be? How long shall it be to the end of these wonders?* vers. 6. Answer hereto is made so darkly, that Daniel hears, but understands not; and therefore although in words farr different, yet (as by the following answer appears) aiming still at the same thing he puts the Question again: *What shall be the end of these things?* Answer then is made, vers. 11, 12. *And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety dayes. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.* The meaning whereof seems to be this, that the beginning of the delivery of Daniels people (viz. the Jewes) should fall out a thousand three hundred and ninety dayes (i. e. so many years, a day for a year being the Scripture account, as Numb. 14. 34. Ezek. 4. 4, 5, 6.) after the taking away of the daily sacrifice, and the setting up the abomination that maketh desolate, and 45 years after that (for so many dayes hath the second number

number more then the first) that the great trouble, which the Scripture not only here, but elsewhere plentifully reveals (as Ezek. 37, 38, 39. Joel 3. 1, 2. Zach. 12. & 14. 1, 2.) will attend that people in their beginning to seeke the Lord, and David their King, shall they be delivered from by the standing of Michael their Prince, as vers. 1. Which because till that day their deliverance (tho began before) shall not be compleated, therefore is the blessing annexed not to the first, but to the latter time. Blessed is he that waiteth & cometh to the 1335. dayes.

The great knot here is (for the untying of which more light would be welcome) When the taking away of the daily sacrifice, and the setting up the abomination that maketh desolate (which is to be the head of our account) had its accomplishment, & here the variety of mens judgments hath brought forth various conjectures, which not in this place to scan, I shall pitch on that which seems to carry greatest probability of truth with it, which is the opinion of those that bring it down to *Julians* time, fixing upon (as the mark they begin their account at) that particular act of his of endeavouring (by setting the *Jewes* thereabouts) the re-edifying the Temple at *Jerusalem*, and so thereby in malice and opposition to Christ and Christian worship, to restore Judaism, and Jewish worship, at which time
a fearfull

a feartull Earth-quake in the night did overturn all that they had built in the day, yea threw the very foundation stones of the Temple out of their places, which before had never been removed.

Now the reasons why a fixation here is rather to be chosen, then any where else, are,

1. Because if we make any other act since Christ before this, the Head of our account, *the time is already expired*, and yet the Jews not delivered.

2. Because, *No act whatsoever could more patly agree to the words themselves, then this of Jolians, which was an abomination of the highest to endeavour the setting up of Jewish worship, when God had thrown it down; and that out of a design to throw down Christian worship which God had set up: and such an abomination as brought a desolation, and an utter removall of the daily sacrifice, the Temple-ground, the only place of sacrifice, being at this time lost. For although the daily sacrifice did cease before from Titus time, by whom the Temple was ruined, as it also did all the time that Israel was in Babylon, whilst the first Temple lay wast, yet properly could it not either then or now, nor no more now then than, be said to be taken away, because the Temple-ground, to which (as the only holy place) the Jewish worship was tied, whereon a new Temple might be built,*

built, was still remaining. But at this time, not only the foundation stones being thrown up, but the very Temple-ground being lost in the Earth-quake, it is not improper to say, *the daily sacrifice was taken away.*

3. This likewise seems best to agree to the words of Christ himself concerning the destruction of the Temple, Mat. 24. 2. *There shall not be left one stone upon another that shall not be thrown down.* For although the Temple was demolished by Titus, yet the foundation stones did still lie one upon the other; but now this act of Julians brought such a desolation, that as the building was ruined formerly, so the very foundation now had *not a stone left upon a stone*, which punctually agrees to Christs own words.

And it is observable that Christ himselfe makes this setting up of the abomination of desolation, foretold by Daniel, the immediate fore-runner hereof, vers. 3. comp. with 15. which according to what hath been said, was both immediate fore-runner, and cause also.

Now for the precise time of this Hellish exploit, there are amongst Historians four (how many more I know not) different accounts of the particular year in which the same was acted, though all I have hitherto seen or heard of, conclude it to be within the yeate of our Lord 360. or 367. yet whether or no through

some mistake of Chronologie, the difference may not be somewhat wider, I cannot determine, though judge it very unlikely that it can, or should be much.

Accounting therefore (that we may draw to a head) from the year 366. (& the rather, because the very year *Daniels* first number of dayes, will from thence fall in with, is already made famous by generall expectations of some remarkable thing to be done therein) and the beginning of the *Jews* delivery, is likely to be, either in the year it selfe, or thereabouts of our Lord, 1656. for adding 366. (the supposed year of Christ, wherein *Julian* did this) to *Daniels*, 1290. and there is made up the full summe (neither over nor under) of 1656. which if when that time shall come we see accomplished, we need not then make it a question, whether 45. years after their deliverance shall be compleated, or not, *Daniel* having fore-told, that in his last number of 1335. which he that shall take bustenn from the 300. and add the same to the 35. will find that made up 45. and the fore-going number of 1290. to remain.

And because this reckoning is but of later times, it is not therefore to be rejected, but rather to be received; because *Daniel* himselfe tells us, that the truth of this Prophecie was to be sealed up till the time of the end, as v. 4. 9. which

which is also a manifest argument, that this cannot relate (unlesse in a typical way) to the times and story of *Antiochus Epiphanes*, as some godly and learned men would carrie it.

If any by calling in doubt the thing it self, viz. *Whether ever such a thing as the Jewes conversion shall be*; question the whole: My answer to such is, that could I with that cleareness demonstrate the time of it, as (through the Lords assistance) it is easie to do the thing it self (were this the place for the doing thereof) I should have suspected my self to have injured truth, had I dropped doubtful words concerning the same.

Yet because this answer is none at all, and I would not have any take bare words for Arguments, and yet am loath here, neither is it proper to start the question; therefore setting aside the joynt and concurrent testimony of every of the Prophets of the Old Testament (*Jonah* only excepted, which is rather a History then a Prophecie) in this thing, the truth whereof is not much more difficult to prove, then to affirm: I shall only commend to such that of *Paul*, *Rom. 11.* who speaks expressly not of *spirituall*, but of *naturall Jewes*, whom therefore he all along opposeth to the *Gentiles*, calling them also *branches broken off*, which cannot be *spirituall* branches, but *naturall*, *vers. 21.* and the same *broken off*, shall be

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grafted

grafted in again, v. 24. And this not done only one by one in continuance of time, but (according to that of *Isa* 66. 8.) in a manner all at once, ver. 25, 26. And so all *Israel* shall be saved — which as yet we have never seen, and yet because Scripture speaks it, are to believe it.

Thus according to present light (both of what I have received from others, and have been able to add of my own) a discovery of *age we live in* hath been made, and found to be that in which the great *work of Israel's redemption* is most likely to be effected.

2. Our next thing is (that we may walk in the path before laid down) to observe *what those glorious and remarkable things are, the accomplishment whereof God hath foretold and promised in and about these times.*

And here give me leave to say, that when I take a view of what holy Scripture hath recorded, of that time in which *Israel* shall return to their own Land, and also to the Lord, and *David* their King, that I doe find this *age* (none more) full of wonders; to all which, Gods glorious worke of redeeming *Sion*, literal *Sion*, or the *Jewes* from their long captivity; and spirituall *Sion*, or the *Gentile Churches*, from Antichristian bondage (as it were) the Axis upon which they turn.

Now to enunmerate each particular of those

those transactions that Scripture tells us shall fall out in this age, is not my intent, but only to take notice of some of the chief, (and such as are most free from exception) for the directing of us to that which is our speciall worke in this generation. Which are,

1. *Israel's Redemption* ; which although by mentioning here again, I may seem to tautologize, yet must I do it, this being the first and great thing promised, which therefore we have before proved, and made use of as a mark to descry the rest by.

2. *A large and plentiful conversion of Gentiles to the Lord*, as *Isa. 2. 3.* Many people shall say, Come yee, let us goe up to the mountaine of the Lord--- Which that it relates to the time in and about which the *Jewes* shall be converted is clear, *vers. 5.* *O house of Jacob (i. e. ye Jewes, as distinguished from the Nations before spoken of) Come yee, and let us walke in the light of the Lord.* And yet more clear, *Mica 4. 2. vers. 6. 7.* So *Isa. 60. 3, 4, 5.* Lift up thine eyes round about and see, all they gather themselves together, they come to thee---the abundance of the Sea (or Nations) shall be converted unto thee, the forces of the Gentiles shall come unto thee. Which that it is spoken of the *Jewes* is clear, because they are distinguished from the *Gentiles* ; and that the time of their redemption is here spoken of, appeares, if you look back to *Chap. 59. 20.*

comp. with Rom. 11. 26. So Zach. 2. 11. Many Nations shall be joyned to the Lord in that day— What day is that? See, ver. 12. When the Lord shall inherite Judah his portion in the holy Land, and shall choose Jerusalem again. So Zech. 8. 20, 21, 22, 23. To all which add Rom. 11. 25, 26. where the Apostle speaking of the conversion of the Jewes, mentions also a fulness of the Gentiles about that time coming in.

3. *Uniting Saints that differ.* Zech. 14. 9. In that day shall there be one Lord, and his name one? And when shall this be? why, then, when all Nations shall be gathered together against Jerusalem to battle, as ver. 2. So Zeph. 3. 9. I will turn to the people a pure language, that they may all call upon the Name of the Lord, to serve him with one consent. Division of languages made a division of men, but when Gods people shall come to have a pure, unbroken language, all to speak one and the same thing, division amongst Saints shall cease, and there shall be union: but when shall this be? See, ver. 20. At that time will I bring you again, even in the time that I will gather you, for I will make you (i. e. Israel, distinguished from other people) a name, and a praise among all people of the earth, when I turn backe your captivity before your eyes, saith the Lord. So Esay 11. 13. The envie of Ephraim shall depart, & the adversaries of Judah be cut off: Ephraim shall not envie Judah, and Judah shall not vex Ephraim.

When

When shall this be? the foregoing verse tells us-- He shall assemble the out-coasts of Israel, and gather together the dispersed of Judah, from the foure corners of the earth. So Chap. 54. 13. All thy children shall be taught of the Lord, and great shall be the peace of thy Children, (which may as well be understood of outward, as inward peace, for all being taught of God, they shall not jarr amongst themselves.) But when shall this be? why, then, when as the *Jenes* which now are barren as a widow, and a wife of youth refused, as vers. 1. 4. 6. shall be received into favour again.

4. Pulling down of high and lofty things: under which as principall, or Head we are to comprehend the man of Sin, or Romish Antichrist, Isa. 2. 11, 12, 13, 14, 15, 16, 17. The lofty looks of man shall be humbled, and the haughtinesse of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud & lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oaks of Bashan. And upon all the high mountaines, and upon all the hills that are lifted up. And upon every high Tower, and upon every fenced wall, and upon all the Ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed downe, and the haughtiness of man shall be made

low : and the Lord alone shall be exalted in that day.

The meaning of all these metaphorical expressions is only this, That at this time the day of the Lord, the day of the Lord shall be upon all the strength and glory of the Creature, upon all high & lofty things and persons, that exalt themselves above the Lord Christ, to the pulling of them downe. But when shall this be ? then when the mountain of the Lords house shall be exalted above the hills, and all Nations shall flow unto it, verſ. 2. the time (as even now was proved) of the Jewes conversion. So Isa. 24. 21. And it shall come to passe in that day, that the Lord shall punish the host of the high ones that are on high, and the Kings of the Earth, upon the Earth. When shall this be ? See ver. 23. When the Lord of Hosts shall raige in Mount Sion, and in Jerusalem, and before his ancients (the people of ancient times chosen, and in Covenant with him) gloriously. So Chap. 30. last. -Tophet (the pit of destruction) is ordained of old, yea for the King it is prepared-- The meaning is, not only an eternall (as some carrie it) but temporall ruine shall attend great ones. But when shall this be ? To that I answer ; Although in the type it was fulfilled upon Sennacherib King of Assyria, and his Armies : yet the whole Chapter, especially from ver. 18. hath relation to another time, which is that we are speaking of, of the Jewes conversion, as is evident, ver. 19. For the people shall dwell

dwell in Sion at Jerusalem : thou shalt weepe no more. But more clear, ver. 26. The light of the Moon shall be as the light of the Sun-- In the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

5. The establishment of Justice and righteousness in the world, as Isa. 1. 26, 27. And I will restore thy Judges as at first, and thy Counsellors as at the beginning : afterwards thou shalt be called the Citie of righteousness, the faithfull City. Zion shall be redeemed with judgment, and her Converts with righteousness. Ch. 54. 14. In righteousness shalt thou be established : thou shalt be far from oppression. So Chap. 60. 18-- I will make thine Officers peace, and thine exactors righteousness. Violence shall no more be heard in thy Land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation. & thy gates praise. These places (as already hath been shewen) looking all to the time of the Jewes redemption.

6. The pouring out of more abundance of the Spirit. Joel 2. 28. And it shall come to passe afterwards that I will poure out of my Spirit upon all flesh-- When shall this be ? even then, when in Mount Sion, and in Jerusalem shall be deliverance, as ver. 32. or more clearly, then when God shall bring again the captivity of Judah and Jerusalem, as Chap. 3. 1. For although Peter (Acts 2.) speaks of these words as fulfilled in his time, yet was that only in the beginning, the pouring
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ing down of the Spirit then being not so general as that here promised, and that which shall be upon the coming in of the Jewes. So Zech. 12. 10. *And I will powre upon the house of David, and upon the Inhabitants of Jerusalem, the Spirit of grace and supplication.* So Isa. 32. 15. *Untill the Spirit be poured upon us from on high--* It is observable, that the giving forth of the Spirit at this time is set both by this word of *pouring*, noting abundance that shall then be given forth, more then in former ages.

7. As an effect of the former, Increase of light and grace; as Isa. 30. 26. *Moreover, the light of the Moon shall be as the light of the Sun, & the light of the Sun shall be sevenfold, as the light of seven dayes, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound,* Chap. 52. 8. *They shall see eye to eye (i. e. clearly) when the Lord shall bring again Sion.* See both, Zech. 12. 8-- *He that is feeble in that day shall be as David, and the house of David shall be as God, as the Angel of the Lord before them.* Which that it relates to the time of the Jewes call the whole Chap. is proof.

8. The exaltation of the Lord Christ alone as King, Isa. 2. 11-- *The Lord alone shall be exalted in that day.* Chap. 24. 23. *The Lord of Hosts shall reign in Mount Sion, and in Jerusalem, and before his ancients gloriously.* Chap. 2. 3. 4-- *Out of Sion shall go forth the law, & the word of the Lord from Jeru-*

Jerusalem, and he shall judge among the Nations. Zech. 14. 9. *The Lord shall be King over all the Earth-- All which places I have already proved to speak this time. So Esay 33. 22-- The Lord is our King, he will save us. When is this?* Ans. then when Jerusalem shall be a quiet habitation, ver. 20. *Looke unto Sion, the Citie of your solemnities: Thine eyes shall see Jerusalem a quiet habitation- Ezek. 37. 24. And David my Servant (Christ of whom David was type) shall be King over them- And to what time doth this look? to that time in which Israel and Judah shall be gathered together, and brought to their own Land, and be made again one Nation upon the mountains of Israel, as ver. 21, 22.*

Thus I have done with the second thing, viz. the things foretold to be done in this age.

3. The third is to observe the visible dispensations of God towards the age we live in: and in case upon enquiry these be found to answer to what God hath foretold they shall be in that age in which the *Jewes* shall be converted, then this will not only serve for discovery of the thing in hand, whersin the worke of this generation lies; but also adde a beame of light unto the former, viz. *That wee are fallen into that age in which the Jewes shall be converted.*

Onely here I would carry this along with me,

me, that in regard as yet things are but coming on, therefore many things before this generation is over, may be transacted, which yet wee see little of. But in case it appeare that transactions being already to agree with the things foretold and promised, have wee not ground then to hope (things coming on apace every day) that before this generation expires, we shall see most, if not all fully accomplished.

Let us then compare what God hath promised to the age we speak of with present dispensations, and see what way Gods dispensations are making or have already made towards the performance of them.

1. For the bringing in of the Jewes, is not a faire way made to that already by that generall expectation they have of their Messiah's coming in this age, as *Manasseh Ben. Israel* (before quored) is witnesse, *sect 29. 35.* as also by that light that at present is amongst them (which the aforesaid Author in severall of his Sections declares) into many of those Prophecies of the Old Testament which directly point at their call.

2. For the Conversion of Gentiles. Not to speak of the great conversions of late neer home in poor *Wales*, and some parts of *Ireland*; and the hopefull way wee are in by the going out

out daily of poor despised Labourers into the Lords Vineyard of a large Harvest: is it not admirable that in this age, and that within a few years each of other, the *West and East Indies* both, should be enlightned with the Gospel, which never heard it before, verifying that, *Mal. 1. 11.* For from the rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered unto my Name, and a pure offering, for my Name shall be great among the heathen, saith the Lord of Hosts.

3. As for the uniting of Saints that differ, although here with grief wee must confesse the breach is yet too wide, yet with joy and comfort we may also truly say it is not so wide as lately it was, many closing, and loving one another in most parts of the Nation, who five, nay two years agoe could not do it: and if so little time have made such a blessed beginning, what may we expect from more?

4. And as for the pulling down of high and lofty things, if our age beare not witness of this, it doth of nothing; for doth not the whole world ring again with the noise that hath been made through the late fall of Regall and Episcop. powers in England?

5. For the establishment of justice and righteousness, though we want in respect of what we would have, yet all unprejudiced persons must

must nakedly confesse a good foundation to be already laid in order to the same, and as some hopefull beginnings thereupon, so our selves to be in a fairer way by farre for more, then we were 16 or 20 years ago: which a little time we hope will ripen to perfection.

6. And for the *pouring out of the Spirit*, tho it ought to be our grief we have so little of it, yet cannot Gods people in this *age*, without great ingratitude to the Father of mercies, but acknowledg that he hath herein also been more bountifull unto them, then unto others of his dear children, and their fellow-servants in the foregoing *age*; though these then with that little they had, better, and more obedient to their Father, then we now: and as wee have ground for hope, so is it our duty to believe for yet more.

7. And as for *increase of light* (without transgressing the Rules of modesty, or exalting our selves in this present *age*, in testimony of our thankfulness to him from whom our light is) we may truly, and humbly say, that this present *age* hath brought forth some truths, especially those which concern Christs Kingdome, which till now have not with that clearnesse been revealed in any since the Apostles times.

8. And lastly, For the *exaltation of Christ as King*, when ever was there a time (since the Apostles)

Apostles) that could shew halfe so many Churches as at this day are to be seen in England, and elsewhere ? yea when since the beginning was Christ ever in so faire a way to be King over the world ? and when so much worldly power in the hands of godly men as at this day ?

So that in Gods *dispensations* to this age, we may already begin to read those very things he hath foretold shall be in that age in which the *Jewes* shall be converted, which (as hath been before proved) is this age we live in.

And the more is this to be considered, because *dispensation* being that which giveth call to the worke of the generation, it is enough, (supposing wee had no other proof) in case we behold present *dispensations*, pointing to such and such things, to know there lies the worke of this age : yet in regard light burdens no man, and the lovers of truth are never offended with truth for its clearnesse, therefore this Rule (which alone gives so much light into the worke, as that it will be (as hath been before cleared) sin in that man, who wilfully shutting his eyes to the same neglects the worke) is here brought in, hand in hand with others, of no lesse evidence and demonstration then it self.

4. Our fourth Rule formerly laid downe, is to observe what worke that is which is most raised

ged against by the Devill and wicked men, for ordinarily there (as was then proved) doth lye the worke of the generation. Now here consider what are those things the Devill rageth against, and the world would fain hinder in this age.

To omit the first, because the worke not appearing as yet (though wee hope God is making a way thereto) the Devill doth not as yet appear openly (in this age more then formerly) for to oppose the same. But to come to the next.

Is not the *Conversion* of Sinners one thing ragged against? witnesse the many obstructions in the way of propagating the Gospel: the opposition to the Doctrine of glad tydings to Sinners therein revealed, and also to godly men because Mechanicks, whom God in many places with happy successe is pleased in this day to make use of, for declaring of them.

Is not the prevention of *union* among *Saints* another? by fomenting divisions through Jesuiticall practices, and thereby drawing them into parties, and then setting one party against the other.

And is not this another, the pulling down of *high and lofty ones*? doth not the world generally storm to see Kings and Bishops plucked from their seats? As one of their party saith, Had
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he had a hand in the pulling downe of Regall or Episcopall power, he should thinke himselfe to have committed the sin against the Holy Ghost.

And who knows not the opposition that the establishment of justice and righteousness meets with at this day in the world?

Yea farther, is not the Spirit a thing mockt, you have the Spirit; these are men of the Spirit, &c. And the very term of *new light* is not only distastfull, but reproachfull.

To conclude, what wayes have been of late yeares to prevent and roote out if possible *Christs Kingly Government in his Churches?* and are at this day to obstruct the same, which is hoped to be now rising over the world, is apparent to all men.

Thus we see that the very things Satan rageth against, are the same that the Prophecies of old have foretold, and the dispensations of God call for in this age.

5. Wee have but one Rule of discovery more, (prayer excepted, which is Closet-work) and that is to observe what spirituall enlightned Saints have upon their hearts, as the work of the generation. And although here I cannot enter into mens hearts, yet this I may say so far as my own acquaintance leads me, I have ever observed the pulses of the most spiritual enlightned Saints beating this way: and the publique desires of many for things of this

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nature, shews how others stand inclin'd towards the doing of them.

Thus you may easily perceive whitherto all these Rules tend, each of which standing upon firme ground, as hath been before declared.

The conclusion then (putting all together) is this; *That the worke of the present generation, which Saints are bound to attend unto, & be active in, lies principally in these things. The conversion of the Jewes. Propagation of the Gospell, in order to a greater harvest of Gentiles. Joynting Saints (Christ's mysticall body) into one. Pulling downe of all high and lofty things and persons that oppose Christ. The establishment of Justice and Righteousnesse in the world. Striving with God in a more especiall manner for a greater degree of his spirit, more light and grace then Saints in former generations have had; together with the exaltation of Christ as King, both in his Churches, and also over the world. Which last, considering how that all the rest are in a way of subserviency thereunto, and doe as it were centre therein, for therefore are Jewes and Gentiles at this time to meet together, as Subjects under one Prince, that this Kingdom of his might be great, and full of Subjects: therefore shall divisions amongst his people cease, that his Kingdom might be quiet and peaceable; therefore shall high and lofty ones be pulled down, that*
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Christ might have no Competitor, or Checkmate (as I may say) in this his Kingdom; therefore shall justice and righteousness be established, that so the glory of his Kingdom in this respect might surpasse the glory of all Kingdoms before it; therefore shall there be more of the Spirit, more light and grace given forth to the Saints, that so they might yeeld obedience to their King, not so much from a Law without, as a principle of light and love within. I say all centring in this last, my utmost conclusion is, that the master-piece of worke in this generation is the Advancement of the Kingdome of Jesus Christ.

5. But how may I come to know or finde out that particular part, or parcell of worke, which is more properly to be my worke in my generation, and which God requires me to be active in? seeing it cannot be supposed that any one man can be active in the whole worke; neither undoubtedly is it required of him.

In answer to this I shall in generall lay down this seeming contrary Proposition, viz. That there is no part or piece of Generation-worke, but every Christian man or woman may in some way be helpful thereunto, so far as he is called to act, and consequently becomes guilty of neglect of generation worke in not acting, as,

1. By prayer to God for the prospering and carrying on of the worke. Those who can doe no-

thing else, are commanded to pray for the peace of Jerusalem, Psal. 122. 6. yea all that make mention of the Lord in the day of Gods building Sion, are bound not to keepe silence, nor give God rest till he establish, and till he make Jerusalem a praise in the earth, Isa. 62. 6, 7.

2. By humbling our selves before God for that whatsoever it be, whether found in the people of God, or instruments employd in the worke, or any other, that proves obstructive, and a hinderance to the work. When the sin of Achan became an obstruction to the work of Joshuah's age, Joshuah and the Elders of Israel rent their cloaths, fell to the earth on their faces, put dust on their heads, humbling themselves before God for it, Josh. 7. 6.

Now although acting in this manner (in case we can do nothing else) may seem little in our eyes, yet in the eyes of God it doth not so, who takes it exceeding well at the hands of his people, when they can serve their generation no other way, that they do it in this.

When Israel had so provoked God, that God was upon the point of destroying of them, as Deut. 12. 13, 14. Moses then falls down before God 40. dayes, and 40. nights, and by prayer and fasting prevails with God, not only to spare them, but also by the manifestation of his presence and glorious power, still to goe along with them, as Exod. 33. 14, 15. And how pleasing Moses prayer

to God in this business, was, appears, in that the glorious discovery of Gods back-parts to *Moses*, and proclamation of his name before him (such a discovery as never *Moses* himselfe at any other time, nor any man besides him ever had) comes in as the fruit of this his interceding for the people, and in behalfe of the cause of God, as *Exo.* 33. 19. comp. with *Cb.* 34. 5, 6, 7. *Moses* did many glorious workes in his generation, which others could not follow, yet God chooseth to make his glory passe before him, not in doing them, but that which every Saint may imitate him in.

Daniel in like manner, when as yet there was no visible way for publique actings in that which now began to be the business of the generation, makes it his private worke to strive with God by *humiliation* and prayer for the same, as *Chap.* 9. and how well God did like hereof, you have heard before, and the successe of *Daniels* prayer (*ver.* 20. 21, 22, 23.) is sufficient testimony.

So also *Nebemiab*, when the worke of his age lay out of his power to act any thing therein, save only in this way of prayer and *humiliation*, he as the other (this being the common way of Gods people in such cases) betakes himselfe unto this worke of praying and mourning before God in reference to the same, *Nebem.* 1. 4, 5, &c. And how wonder-

fully God was pleased herewith, the sequell of the story shews, for within four moneths after (his praying and mourning being in the moneth *Chisleu*, vers. 1.) the ninth moneth according to the Jewish account, as *Zech. 7. 1.* in the 20. year of *Artaxerxes*, and the return thereof in the moneth *Nisan*, Chap. 6. 1. the first moneth after their account, as *Esther 3. 7.* and all in one year, as by comp. Chap. 1. 1. with Chap. 2. 1. is evident) God in an extraordinary way doth so bring things about, that this *Nehemiah*, the praying and mourning man for *Jerusalem*s desolations, is furnished with commission & authority from the King to go to *Jerusalem*, and there to re-edifie the City, and build up the wall thereof, the very worke of that generation.

In case therefore *generation-work* lie at such a plunge as thou canst & no other way in it, or in case thou beest one who wantest both opportunity and employment, wherein thou mayst be helpfull in any particular way unto thy generation, then serve the same in this generall way, which service from the hands of such a one is accepted of God, and the party doing the same in Gods account, faithfull in his generation.

Yet because many there be, who besides the generall way of acting (which is a duty common to all) may in other more special ways
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be serviceable to their generation, who (yet neither their call, nor opportunity reaching to the whole worke, but some part of it) will be further inquisitive how they shall know that particular part of generation-worke, which is more properly theirs. To the end that such may receive satisfaction in this thing, I shall desire them to goe along with me through these following Rules.

1. Observe what part of generation-work that is that thou art in a capacity to doe. Every man is not in a capacity to do the same peece of generation-worke, but one man is in a capacity to doe one piece of the worke, another, another: and although the more publique and general any mans employment is, the more he is in a capacity to do; yet is there no man, unlesse we could suppose some universall Officer over Nations and Churches, which might lawfully act in every mans sphere, which is in a capacity to do the whole worke; Observe therefore what worke thou art in a capacity to do.

And here it will not be unnecessary to take into our mature consideration, the place and station God hath set a man in, the speciall gift a man may have, the light revealed to him, together with the opportunities that lie before him, either of which may put some men into a capacity beyond others, to act in some one businesse of their generation, rather then another.

Now what work soever any of these, or all of them joyned together, doe put a man into a capacity of acting, the *dispensations* of that age calling to the performance of such things (for in *generation-worke* (as hath been proved) *dispensation* gives the *Call*) a man may safely conclude that to be his *work* in his *generation*, which as Gods *dispensations* call him to, so God himselfe will either here or hereafter strictly require an account of him, how he hath done the same.

2. Observe *what worke that is amongst those things thou art in a capacity to doe in thy generation*, which the *dispensations* of God without, and the bent or inclination of the spirit within, at such time as the same is most spirituall, or thou hast most intimate communion with God, calls for the present doing thereof. For it is most certaine, that every thing that a man is in a capacity to doe, he is not called alike to the doing of. I may be in a capacity to do many things in my *generation*, and my *Call* to some of these things may be greater, to others lesse: my *Call* may be to some for the present, to others for the future. Now to finde out which of these my *Call* lies first unto, it is most necessary to observe which Gods *dispensations* call loudest for, as that which is (as it were) the hinge upon which the rest of the *work* doth turn; and which if neglected, nothing else

else can, or is ever likely (as it should be) to be done : to which , although the essence of the *Call* lies here ; yet if also here be added (rather as matter of inducement , then a botto^me for a *Call*) this other observation, *How my spirit stands at such times when I am most spiritual, most disingaged from private inter-ests, & most intimately familiar with God, and most resolved to follow him (wch are the ordinary times of the holy Spirits speaking) to the attempting of these things ; and if then I finde the impulse of my soule strongly bending and inclining that way, that the dispensations of God would lead me ; I may then conclude the dispensations of God without, and the Spirit of God within, as in themselves they ever agree, so also now in witnessing the self-same thing to me, that here doth lie that speciall piece of work, which amongst the things I am in a capacity to doe, God calls aloud for the present doing of.*

The call of a *dispensation* without (viz. Gods being risen to deliver his people) and an impulse of Spirit within, putting man-like courage into a woman, was the only thing moved *Jael* to attempt that dangerous, yet memorable act of slaying *Sisera*, *Judg.* 5. 24, 25.

Yea what other *Call* the *Judges of Israel*—who (*Deborah* the Prophetesse excepted) were not Prophets, for the holy Ghost calls them *Judges*, and that in a way of distinction

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on from Prophets, He gave them Judges about the space 450. yeares, untill Samuel the Prophet, Acts 13. 20. Yea after Moses, Samuel (of a man) is the first Prophet extraordinarily gifted read of, as Acts 3. 24. Yea all the Prophets from Samuel, and those that follow after : I saw what Call these Judges had (only Gideon, Sampson, and Deborah that we read of, having extraordinary Call, except the Call of a dispensation, the bondage Gods people were in, and a secret impulse of Spirit wrought in them by the Lord, stirring them up to endeavor their deliverance : I cannot my self determine, and therefore leave the doing thereof to others.

3. Observe what peece of Generation-worke that is, which when thou hast ventured on it, thou hast found God most eminently appearing to thee for thy encouragement, and also with thee for assistance in doing of it ; and know that the prosecution of that is properly thy worke in thy generation. Joshuab's speciall and principal work in his generation, was the rooting out the Canaanites, and it was in this worke that God did most eminently appeare to Joshuab, both for encouragement in the beginning of the enterprize, as Chap. 1. 5, 6. and with his assistance carrying of it on, untill the same was perfected, as the story shews us.

4. Observe what piece of Generation-worke that is, which thou being in a capacity to do, in doing

ing of art like to meet with greatest opposition, and that from all hands, and stick to that as thy worke in thy generation. Christ when he was here on earth, had two great works, the one relating to his Prophetick Office, which was to publish the glad tidings of salvation; the other to his Priestly, which was to die for poor sinners. In the first of these hee is opposed both by the Devill, the world, and a professing party; and in the last by one from whom one would least expect it, even his beloved Disciple Peter, acted by Satan to oppose him in this worke.

5. Observe what piece of generation-worke that is, which when thou hast had a call, an opportunity, and an inclination to doe it, and hast not set about the same, God hath presently with-drawn himselfe.

Gods usuall way is to check his peoples neglects, especially in generation-worke by with-drawing himselfe, as hath been fully cleared in the foregoing discourse under that branch, discovering the danger of neglecting generation-worke in respect of our losse of communion with God thereby. If therefore such with-drawing thou art, or hast been sensible of, and these to grow upon such neglects (lest there come a greater after-clap, this being but Gods warning-piece) minde better then yet thou hast done, that worke, upon neglect whereof thou hast sensibly found these with-drawings,

drawings, and know the same is properly thy worke in thy Generation.

6. Observe *what* piece of generation-worke that is, which put the case thou wert to dye, would make most for thy comfort if done, and most for thy discomfort if neglected. Some worke there is which men have to do for God in their generations, which if the messenger of Death should come, and the same not done, the heart would cry, *O spare me a little, that I may recover my strength, to do this and the other worke not yet done by me as it should, before I goe hence, and be no more seen.* Now know this for certain, that that worke which if I were now to die would afflict me because not done, is my present work without delay to doe; for that which I finde will farther my joy in death, I may conclude is my duty in my life; and if a duty in my life, and only lifes present time is certaine to me, then may I assure my selfe it is my present worke; the neglect whereof, as no pretence how specious soever can excuse it, so the doing thereof will admit of no delays, though there may seem never so great cause in reason for the same. O have not then that worke to do at death, the neglect whereof, though thou maist go to Heaven, will lessen thy joy in thy journey.

6. And lastly. But *how* may generation-worke be carried on, so as that God may be served in the generation?

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In Answer hereto I shall lay downe some Rules for direction, and so conclude.

1. Labour to finde out what the worke of thy generation is, and in what things chiefly it consists. A right principle and a rectified judgement must ever goe before practice, or otherwise practice would be irregular.

Now for our help herein, some light already hath been given in discussing the two former questions; which by observing times and dispensations, searching the Scriptures, converse with Saints, & seeking God, that Christian who desires to be found in this worke, may for his own satisfaction add unto; which worke as very needfull in this point, to the end he may go by his own eyes, and not by others, I here commend to him, and leave him to.

2. Be humbled for it in case thou hast failed in the worke of the former generation. It is (as hath been observed) Gods way to punish the errors of men in one generation, by blinding them to, and laying them by in the worke of another generation; which punishment in it selfe most sad, hath yet a particular dispensation going along with it, exempting all such from the penalty; who for their failings in the former generation, have taken shame to themselves, publishing their former errors, and humbling themselves for it in the next generation, which you may read, Ezek. 43. 10,

11. Son of man shew the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern. And if they be ashamed of all that they have done, shew them the forme of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the formes thereof, and all the ordinances thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole forme thereof, and all the Ordinances thereof, and do them.

The Law of Reprieuall exempting the offender from this heavy penalty of being blinded to, and cast out of the present worke of God in the generation he lives in, is conditionall, if they be ashamed, then shew them- but in case they be not ashamed, but still iustifie themselves in, and own their former errors, then of necessity the contrary followes, shew them not the present worke, but rather let them be blinded to it, hide from them the forme of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and the Ordinances thereof, and the Lawes thereof: let all be hidden from them, and they laid by as to the whole, and every part of it, in case they be not ashamed.

3. Convert private cares, which onely concerne thine owne particular condition, into cares for the publike, and the cause of Christ on foot. Most of Gods people spend their time wholly in caring
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about their *condition*, whether it shall go well or ill with them as to their particulars; making it no part (or at most but a little part) of their care how it fares with the *cause of God* in the world. Now as this care is too low for a *Saint* to be ever poring about, so is it one main reason why after years of care, a dissatisfaction still remains in their *Spirits* about the thing; because they have not learnt to leave this care with God, and to care more for the *worke of God*, and the glory of God.

Thus did *Moses*, *Numb. 14.* The people are in a hurly-burly, and talk of making a new Captain, *vers. 4.* and stoning such as would dissuade them, *ver. 10.* *Moses* now in this tumult laies aside the care of his *owne particular* safety, and makes it his utmost care to divert the wrath of God, that he now saw coming upon the people, as *vers. 13, 14, &c.*

And hath not Christ himself left us a sweet example of this, who when he was entring upon his great *worke of dying*, seems to neglect his *own particular*, and makes it his great business to fortifie his Disciples against the storm approaching, by giving them a seal of his love in his last Supper, preaching a Sermon of Soul-consolation to them, and also praying to his Father with much faith and fervency in their behalf; and which is observable in his Sermon and prayer both, for one
word

word spoken to himself, and in his owne behalf, he speaks hundreds to them, and to his Father in theirs.

Admirable is that of *Paul*, 2 *Tim.* 1. 11. who seems to forget his *owne* salvation, that he might mind his *worke* whereto hee was appointed, for he takes no more *thought* about that, but onely to leave it with God-- *I know whom I have believed, and I am perswaded that he is able to keep that which I have committed to him, against that day*: as to say, I have trusted God with that, i'le venture that upon his care: but in his *worke*, and for the *cause* of *Christ*, he suffers all things, and runs all hazards that he might be found faithful thereunto-- *I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles. For the which cause, I also suffer these things*—

4. *Stand loose and dis-engaged from private interests.* Private interest of honor, profit, friends, &c. hath oft times been a snare to men, and flurried them in, yea, sometimes drawn them to oppose the *worke* of their generation. A private interest of profit (though coloured over with a pretence of sacrifice) led *Saul* to the sparing of *Agag*, and the best of the flock, contrary to the *worke* of his generation, which was to have destroyed all, as 1 *Sam.* 15. 2, 3. This proved a snare to him, and for this (as before) he is cashiered by God.

It was a private interest of honor that made the Pharisees oppose Christ, because the multitude which before adored them as Gods, did now withdraw from them, and follow him, and so miscarry in the worke of their generation.

It was a private interest of relations that made Solomon faulter so foully in the worke of God in his dayes; his wives drawing him to idolatry:

It was a private interest of friendship with wicked men, because great men; (*viz.* joyn-
ing with *Ahab* and *Abaziah*) that brought the greatest blurr, and scourge to (that wee read of) upon good *Jehoshaphat* in his dayes.

What shall I say more? It was private interest made the *Gadarens* send Christ away; because they were loth to lose their swine. Private interest of gain was the root of that great opposition made against the Gospel in *Tyrtira*, *Acts* 16. 19, 20. and after that at *Ephe-
sus*, *Acts* 19. 23, 24, 25, &c. and private interest of honour and preeminence set *Diotrephes* on worke to oppose *John* and the worke of Christ in his Churches, 3 *Epist. ver.* 9, 10. Private interest is an enemy to the work of the generation, and every worke of God about it.

5. Favour and owne the Saints of the generation: and here by Saints I doe not meane this or that party of men, but such men (of what-

soever partie they may be) as have the image of God upon them, Christ, and the Spirit of Christ in them: to disowne any such one, though men call it *disowning* a Presbyter, *disowning* an Independent, *disowning* an Anabaptist, &c. yet Christ accounts it *disowning* his little ones.

In Zech. 12. 5. we have a glorious prophecy, relating unto the last ages of the world, but more particularly to that age in which the *Jewes* shall be converted, and it chiefly concerns *great ones*, States-men, the Governours of *Judah*, who in this day looking upon, and beholding Gods wonderfull appearances in behalfe of his *Saints* under their government, *owning* of them, shattering all that doe but lift up a hand againstt them to pieces, bringing all Plots and Counsells againstt them to nothing, they shall from hence be so powerfully convinced, that they shall say in their hearts, *The inhabitants of Jerusalem my strength, (or is our strength) in the Lord of Hosts their God.* And observe it, no sooner do they say thus, Surely these are Gods people, here lies our strength, wee'l stick to these, but presently the worke in thir hands goes on in despite of the most powerfull opposition, God making of them the terrour of all the Nations round about them, yea of the whole world, which shall be *but as stubble to the fire before them*, at ver. 6. In that day (*viz.* the day
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in which the Governours of Judah shall thus speake) will I make the Governours of Judah like a hearth of fire among the wood, and like a torch of fire in a sheafe; and they shall devour all the people round about, on the right-hand, and on the left.

A sad example of the contrary we have in David, who (though he were a man after Gods own heart, and one that had faithfully served God for many years in his generation, yet) by one injury offered to godly Uriah, his hands were so weakned, that (as I have formerly said) comparing after acts with what he did before, wee hardly finde any remarkable thing performed by him in his generation afterwards. As nothing doth more strengthen a mans hand in generation-worke, then countenancing the Saints; so contrariwise nothing doth more enfeeble them, then to injure these.

6. *Keepe Justice alive against wilfull offenders in the worke.* Achan put a stop to the worke of the generation in his time; but Justice having free passage upon Achan, presently the worke of the generation goes on.

7. *Commit the managing of publique affaires into the hands of faithfull and holy men.* It is observable; and (but that I spare to runne over again the list of generations) I could for proof thereof produce many instances, that genera-

soever partie they may be) as have the image of God upon them, Christ, and the Spirit of Christ in them: to disowne any such one, though men call it *disowning* a Presbyter, *disowning* an Independent, *disowning* an Anabaptist, &c. yet Christ accounts it *disowning* his little ones.

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tion-worke hath never thriven, but hath been always done by halves or piece-meale, when the same hath been in the hands of such men, who not being faithfull to God, have more pursued their owne particular interests of honour, profit, and the advancement of relations and alliances, then the good and welfare of the cause, and the furtherance of the worke of the *generation*. But that which is enough for our present purpose, is, how that in the last dayes, particularly in that age, in which Christ will pitch a field with those Kings of the Earth, which stand in the way of his Kingdome, he will pick and cull out as the onely instruments that under him shall carry on this worke, such as are called, and chosen, and faithfull; as *Rev. 17. 14. These shall make warre with the Lamb, and the Lambe shall overcome them: for he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithfull.* And also in that fatall blow which suddenly after shall be given to the *Romish* power, and the powers of the world conjoyn'd, his followers shall not be such as either rowle in the pollutions of the world, or have stain'd their garments with the idolatries and superstitions of Antichrist, but onely such as shall be cloathed in fine linnen, clean and white, as *Revel. 19. 8. And to her was granted that shee should be arrayed in fine*

fine linnen, cleane and white ; for the fine linnen is the righteousness of the Saints. And vers. 14. The Armies which were in Heaven followed him upon white Horses, clothed in fine linnen, white and clean. Though men may employ others, yet Christ will by degrees lay them by in the doing of this worke, before the same shall be perfected.

8. Take heed of divers things, which if not prudently foreseen and shunned, may any one of them slugg even a good man in the worke of his generation, as

1. Take heed of being offended. Christs Countrey-men could not receive him for the Messiah, because they were offended at his meanness and poverty, Matth. 13. 57. Many a man stumbles at the worke of his generation by an aptnesse to be offended at this and the other thing, as,

1. At the new light of the generation. As in the times before Christs coming, and immediately after, so long as God was opening his will to his people by a written word, every generation almost did beame forth new light, in regard of being, Abrahams generation producing somewhat, that was not revealed in Adams, nor to the old world ; Moseses somewhat which was not revealed in Abrahams ; Davids somewhat which was not revealed in Moseses ; Isaiahs somewhat which

was not revealed in *Dauids* ; *Daniels* somewhat, which was not revealed in *Esaies* ; *John Baptists* somewhat which was not revealed in *Daniels* ; and *Peter and Pauls* somewhat which was not revealed in *John Baptists* time : So in the generations since God hath closed up his word, (truth having brought forth its last in regard of being) and especially since the man of Sin, (who creeping in, in the first ages, corrupted and darkned the light of those times for many generations together) hath been going off the Stage, every generation almost hath afforded its *new light*, in regard of discovery, of that light which in the word had being before, but obscured by the fogs of Antichristianism. So *Wickliffe* and *John Hus* in their ages made discovery of some light ; *Luther* in his generation of more ; *Calvin* in his of more, in respect of some things wherein *Luther* was in the darke ; and the ages since of more, in respect of some things wherein all the foregoing Worthies were in the darke. And this to say is no disparagement to them, who did worthily in their generations, nor matter of exaltation to our selves, who have nothing but free-grace to boast of, nor any other reason to give why it should thus be, but this onely, so it pleased him.

Yet as then when truth came forth in being, the new light of the generation did often-times

times offend persons living in those generations, so as they could not see the worke of their generations; as the persecutions that many of the Prophets of the Old Testament, and Apostles of the New, did suffer from the men of those generations for the same doth witnesse: So now when truth is coming forth in regard of discovery, the new discoveries of truth have beene and are a continuall offence to the men of these last generations, even to the opposing the very worke of the generation they have lived in; as the sufferings of those witnesses of Jesus, who stood up for the Priestly Office of Christ about Luthers dayes by the Papacy; and the persecutions of those worthies since who have maintained the Kingly Office of Christ by the Prelacy, and the severall Nick-names of truth in this our age, and new-light, the common by-word of the Countrey doth clearly and fully evidence.

2. At those *stumbling blocks* which usually are laid in the worke of the generation. It is a thing to be noted, that almost in every age God hath laid some eminent *stumbling-blocks* in the worke of that age, both for the triall of the faith of his own people in getting over them, and for his Enemies to *stumble* and *fall* upon; which *stumbling-blocks* as they have exercised the faith of the one, so have they been continuall Rocks of offence unto the other.

In *Noahs* time, when the worke of that age was to expect and prepare for a universal deluge, what a *stumbling-blocke* (in reason may wee thinke) was it to the old world to heare of such a thing 120 yeares before it comes, to look for it yeare after yeare 120 yeares together, and yet no appearance of such a thing; might they not well conclude before halfe that time was expired, that *Noahs* preaching was a Fable, his building the *Arke* a fancy, for no such thing as hee expected would ever be?

When *Moses* was sent of God into *Egypt* to deliver Gods people thence, which was the worke of that age, what a palpable *stumbling-block* was it to *Pharaoh*, and the *Ægyptians* to behold the very same miracles which were wrought by *Moses* to evidence his being sent of God done by their owne Magicians: might they not well say, is this man sent of God, then are our Magicians, for they do the same things as he.

Afterwards in the wilderness did not this lie as an apparent *stumbling-blocke* before that generation that *Israel* should there wander to and fro fortie yeares, till the whole generation of men that came out of *Egypt* were consumed, before they must enter that Land they were brought out to possesse?

At the time of the building the second
Temple

Temple upon *Israels* coming out of *Babylon* (which being in the later times of the *Jewish* State, was (I take it) the Type of Christs building his Church in the last days upon the coming out of *Antichristian Babylon*) what a *stumbling-blocke* was it that the great worke of that time, the which they were come from *Babylon* about, should receive such a nip at the very beginning, as to be at a stand forty years together before it could goe on ? might not GODS people feare, and enemies conclude this worke would surely now come to nothing ? who will wonder that Temple building hath been at a stand for many years, since the coming out of *Babylon* mystical, that considers thus it was upon the coming out of *literall Babylon*, and their Temple was the type of ours.

Christs coming into the world was accompanied with two notable *stumbling blocks*.

First, he was born of *meane* Parentage, when as he was looked for amongst the Royall or Priestly seed. Secondly, he first appears out of *Galilee*, and (by vulgar esteem) is a *Nazarene*, whereas all knew the Messiah was to come out of *Bethlehem*. These two so visible rocks of offence, as they drew the generalitie to oppose him, pleading against him and for themselves, Shall Christ come out of *Galilee* ? Hath not the Scripture said, that Christ com-
eth

eth of ~~the~~ seed of David, and out of the Towne of Bethlehem where David was? Joh. 7. 41, 42. So were they sore tryals to the faith of the godly, who not strictly enquiring into Christs descent, and the place of his birth, but taking things upon trust from report of the vulgar (a weakness too incident to many true meaning souls) made that their *stumbling blotke*, which rightly understood would have been a confirmation of their faith, as appears in that good plain-hearted Nathanael, who was without guile, could not tell how a while to get over this, Joh. 1. 46. *Can any good thing come out of Nazareth?*

And to say no more, when Christ sent forth Apostles into the world about the great worke of that generation, did not this lie as a sore *stumbling-blocke* before many to see the learned ones, the Doctors and Rabbies of the times set by, and in this glorious worke, a company of poore illiterate Fishermen employed.

And as it is most evident, that in generations formerly, God for wise ends hath ever laid *stumbling-blocks* in the worke of the generations: so he that shall but narrowly observe Gods *dispensations* towards his people of late in these our times, shall finde this verified, nothing more, there having hardly beene any great Victory obtained, or any thing

thing remarkable performed, which hath not had his *stumbling* going along with it, and happy is he, whosoever is not offended thereby.

3. At the *declared dissents*, or the *private discontent*s or *murmurings* of a *religious party* against the *worke of the generation*.

God in his secret providence, & unsearchable wisdom hath so thought it good, that *generation-work* should meet with its affronts, not only from the tumultuous confused rabble of the world, but also from a *religious party*, who should either *repine at*, *dissent from*, or *make opposition* against the same. It was a *religious party* (the whole Congregation of Israel being a professing people, amongst which, undoubtedly very many that came out of *Ægypt*, were truly godly, who yet sinned with the Congregation, and fell in the wilderness) that in the days of *Moses* did so heap up their *murmurings*; murmuring upon murmuring against the visible *dispensations* of that age.

It was a *religious party*, yea and that too upon a *religious ground* (as well as a *politick*) *Joh. 11. 49, 50, 51, 52.* that gave wicked counsel for the putting of Christ to death.

It was a *religious party*, the *Jewes* and devout women that raised persecution at *Antioch* against the *worke of the Gospel*, expelling
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ing Paul and Barnabas the faithfull Preachers thereof out of their coasts, *Acts* 13. 50. A religious party have alwayes had a finger in opposing generation worke ; and observe, when a religious party hath opposed, this their opposition hath been so great an offence, that not onely the common multitude, but right honest hearts have from hence stood aloofe from, and been shie of the worke of their generation. Christ could not be received of the Jewes for their *Messiah*, because the religious party of the Priests and Pharisees did oppose him : and how great an offence was this to the poore simple meaning people, who but a little before seeing his workes, cryed out *Hosanna*; being now by these men of credit posselt that he was a deluder, they change their note, and cry *crucifie him, crucifie him*, as the story tells us.

4. At the after-miscarriages and errours of those who have been the onely active instruments and lights at first, in the worke of the generation. Tis matter of offence to not a few to see men active at first in the worke of their generation, prove afterwards retarders of the worke, and darknesse thence to spring whence the first light of the generation did arise: hence most are apt to call in question the righteousness of that cause, and purity of that light which the first owners by future miscarriages have cast a
blemish

blemish upon. Now though there seemeth in it to be just matter of jealousy, yet if seriously weighed and compared with foregoing Presidents it is not so: for who knows not that *Salomon* was the first King of *Israel* that ever built a house for the true worship of God, and yet the first that ever built high places for Idolatry. *Peter* was the first Disciple that publicly confessed Christ, and yet the first that openly denied him. *Judea* was the first place where Gospel-light did shine, and from whence the world was enlightened, and yet the first place where errours sprung up, and the light of the Gospel darkened. *Act. 15. 1.* Certain men came down from *Judea* and taught the brethren, except ye be circumcised after the manner of *Moses*, yee cannot be saved.

5. At the gastly looke and untrodden footsteps of some particular dispensations and aetings attending the worke of the generation. In all generations almost there have been in managing the worke of the generation some particular aetings which outwardly have had so foule an aspect, that if not beheld with an eye seeing God his will and design therein, might justly breed offence and dislike in the beholders. With how offensive a countenance did that aet look, and how may we think in reason might it tend to the hardning the *Ægyptians*, that *Israel* going out of *Ægypt*, pretending to worship God,

God, should by a cheat, (as setting Gods will aside, mans reason would account it) plunder the Egyptians of all their jewels and riches, a thing which if done without Gods speciall command, had been contrary to morality.

And whether or no had not Gods command authoriz'd *Josuah* thereunto, could that act of his in entering *Canaan*, and not only taking their Land from them, but also putting all the Inhabitants old and young to the sword, be termed any other then an act of inhumane and barbarous cruelty?

Yea farther, let reason be judge of that act of *Jaels* in murdering *Sisera* at a time when his Master was in league with her husband, and when as he too (as a man flying for life) committed himselfe to her for shelter, and what will it call the same but treacherous dealing, an act of perfidiousness and highest injustice.

What need I multiply? let reason, not seeing Gods will, be judge of *Jebues* action, in putting the King his Master to death, and extirpating the Royal Family, and will it not brand the same with the odious names of disloyalty, usurpation & treachery to his Prince? which yet was an act commanded by God, God having so ordered it, that in all ages there should stand in the work of the generation

from:

some such facing and staring actions as should not onely amuse men, but also offend the eyes of the obstinate, weak, or ignorant beholders.

2. Take heed of being discouraged. As offences on one hand hath put many a man by the worke of his generation, so have discouragements on the other hand put some by, and weakened the hands of others in the worke. Now there are severall things at the which men are discouraged, whereof I shall particularize a few, as

1. At the littlenesse and lownesse of beginnings. It is Gods way in the carrying on of his great and glorious works of wonder, ever to begin very low, and rise high by degrees. I shall instance onely in two things, both appertaining to Christs Kingdome, and the rather because (as hath been shewed) that is the great worke of this age.

1. The kingdom of Christ in his Churches, it is a most glorious work, yet low in the beginning. The building of the second Temple, which (as hath been said) was the type of this, had first a day of small things, which lookers on were ready to despise. Zach. 4. 10. Who hath despised the day of small things? before a day of great things. First, a foundation stone is laid, and then Zerubbabel the builder hath his hands holden forty yeares, before he can lay a top-stone, or bring the work to perfection.

tion. The planting of Churches in the Primitive times, what a low beginning had it: one Paul and a few poore Fishermen acting in this worke, and that against all the world.

This is lively set forth in that Parable, *Matth. 13. 31. The Kingdome of heaven is like unto a graine of mustard-seede* - It begins as a grain of mustard-seed, which is the least of all seeds, and of this but one grain, not many; yet in the end it grows a Tree that the fowles of the heauen come to lodge in the branches of it.

2. The kingdom of Christ over the world, the glory of this work is such, that when it shall be, the whole earth shall be full of the glory of it; yet how little and low shall this worke be in the beginning. It is at first a stone cut out of the mountaines without hands, little and weak, yet after a great mountaine filling the whole earth, *Dan. 2. 34, 35.* It is first a little one, after that a thousand, *Isa. 60. ult. A little one shall become a thousand* - It first begins in Sion, i. e. in the Churches, amongst a company of poore despised worshippers of Christ (whereof Sion was a type) *Psal. 2. 6. Yet have I set my King upon my holy hill of Sion.* Afterwards it spreads it self over all the world, *Vers. 8, 9. Aske of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron, thou shalt breake them in pieces like a potters vessell.* Davids

Dauids Kingdome (the most lively type of Christs Kingdom over the world) how *low* and seemingly unlikely ever to rise, was it in the beginning. One *David*, a poore mans son, a keeper of sheep to be a King, and yet his Kingdom at present in the hands of another, a powerful K. *Saul*, one chosen and annointed by God, to whom the whole nation had subjected themselves, and under whom they had obtained glorious victories. Who would ever have thought this Kingdome could have risen, and yet it did?

Christs riding into *Jerusalem* as King (which I take it did shadow out both these) it was upon an *Asse*, one of the most despicable of all the creatures; and yet not upon a grown *Asse* neither, an *Asse* in his full strength, but upon a *Colt*, the foale of an *Asse*, the weakest and most despicable, of the most despicable, *Matth.* 21. 5.

Thus it is Gods way in great works (especially in *generation worke*) to begin *low*, and rise by steps. Now we shall finde that *low beginnings* in the *worke* of the *generation*, have sometimes been a *discouragement* to persons acting therein. So in *Ezra's* time, when the foundation of the second Temple was laid, the *low* and *little beginnings* did so *discourage* the ancient men who had seen the glory of the former house, that it is said they wept with a loud voyce, Chap. 3. 12. H 2. A

2. At the powerfullnesse and succesfullnesse of opposition against the worke. As generation-work hath never wanted powerfull opposition, so sometimes opposition for a while hath been successfull against the same. What powerfull opposition shall be made against the worke of God in the last times, viz. the setting up Christ as King in Sign, or his Churches you have foretold, *Psal.* 2. where we have opposers of a higher note, *Kings, Rulers* : opposers of a lower ranke, *beaten people*. Yet all, *Prince and Beggar* can joyn hand in hand to oppose Christs Kingdom.

And how successfull that opposition made by the adversaries of *Judah* was to the worke of the generation in the dayes of *Ezra*, whereby a stop was put to the worke for many yeares together is there recorded. And which is to be noted, the very opposition made by *Judah's Enemies* to the worke, was that which did exceedingly discourage and weaken the hands of them that wrought therein. *Ezra* 4. 4. *Then the people of the Land weakned the hands of the people of Judah, and troubled them in the building.*

3. At Great ones holding off, and with-drawing their hands from the worke. Generation work hath seldome found the friendship of great ones; Have any of the chiefe *Rulers* or *Pharisees* believed in him?

In *Nebemiab's* time, the onely men that would not put their necks to the worke of that

that age were the Noble-men. Chap. 3. 5. *Their Nobles put not their necke to the worke of their Lord.* Now what a discouragement it is to the meaner sort to see the great ones stand off, or with-draw, who knowe not?

It is observable, which I would not here passe over, that in that age in which the *Jewes* shall be brought in, Gods first glorious appearing shall be amongst a middle sort of people. *Zech. 12. 7. The Lord shall save the tents of Judah first-- i. e. God shall first begin to discover his glorious power, and make bare his arme of salvation, not amongst the poorest of all, who have no tents, no place of habitation, but are Vagrants and beggars; not the richest, who have their sumptuous Palaces, and royal houses; but a middle sort of people, living in a plain, but an honourable and comely way, such as the way of living in Tents of old was; and the reason hereof is given, that the glory of the house of David, and the inhabitants of Jerusalem, doe not magnifie themselves against Judah, i. e. that men of Princely and noble blood, dwelling in Courts, or sumptuous Palaces, or depending upon such places, may not (as hath been the manner from the beginning) magnifie themselves against others, because in a ranke or ranks below them. If this shall be the way of Gods dispensations towards that age, be not discour-*

ged, in case we now who are fallen into the same, see many great ones withdrawing their hands from the worke.

4. At the perfidious and treacherous dealing of some particular persons employd in the worke. It is no new thing in generation worke as to meet with opposition abroad, so treachery neerer home. David in his worke had a treacherous sonne Absolom, a treacherous Counsellor Achitophel. Nehemiah in the carrying on of his worke had a treacherous Shemaiah, yea treacherous Nobles acting with him, as Chap. 6. 10. 17. Christ in his worke had a treacherous Judas for one of his followers.

And what a discouragement, treachery in some is to others, that one instance of Absoloms treachery is proof enough, which did so sinke the heart of David himselfe, and the hearts of all his mighty men of valour, yea of the whole Country, that they fled weeping with a loud voyce from Absolom, 2 Sam. 15. 23. 30.

5. At the meeting with disappointments. Disappointments of expectations prove oft times discouragements, at best disquietments to those that meet with them in their worke. A disappointment did so dishearten bold spirited Jeremie, that he took up a hasty resolution to quit his hands of Gods work, Chap. 20. 7, 8, 9. Yea Paul himselfe (though a man so watchfull, active, and having such command over his

his Spirit, as none more) was so disquieted by a *disappointment* (and one would thinke it a small one too, only missing of *Titus*) that he lost a very faire opportunity of doing Christ service at *Troas*, 2 Cor. 2. 12, 13.

6. At unkindnesses received from those whose good and welfare we have ever closely pursued in the worke. It is a remarkeable example, and pertinent to the thing in hand, that of *Moses*, *Exod. 17.* who having (as an instrument under God) brought *Israel* out of *Ægypt*, carried them through the Red Sea; yea made it his businesse from first to last above any thing of his own to seek their good and welfare, meeting with so unkinde a return (for all his tender care of them) as that no sooner did they want a little water, but presently they fall to chide with, and upbraid him, as men ready to stone him, *ver. 2, 3, 4.* He is so discouraged hereby, as that this very discouragement putteth him into that sinne against the worke of his generation, for which and no other he is shut out of *Canaan*, as compare *vers. 7.* with *Numb. 20. 12, 13*

7. At multiplied sentences of death put upon the work; This though it will take in some of the foregoing discouragements, which are but as so many sentences of death put upon the work: Yet because it may be extended farther, I shall here allow it a particular place by it selfe.

The more grace and mercy is wrapped up in any of Gods *dispensations* towards his people, the more and greater *sentences of death* are usually put upon that *worke* which those *dispensations* call for, and by which this mercy is to be ushered in. The *dispensation* of God towards *Israel*, in bringing them out of *Ægypt*, was a *dispensation* tull of mercy, and nothing more verified in the story of it then this that multiplied *sentences of death* did attend the work. Before deliverance comes, they are in *hard bondage*; when deliverance was near, their *bondage* grows higher, and their tale of bricks is doubled. No sooner are they come out of *Ægypt*, but they are instantly at *deaths doore*, being surrounded (as it were) with *destruction*; a *Sea* before them, *Rockes* impassable of either side, an hoast of *armed men* behinde them, coming purposely to *destroy* them. No sooner is this danger over, but *wanting bread*, the whole *Congregation* is ready to famish with hunger; and this no sooner past, but they *want water*, and are all at the point of *perishing* for thirst: and by that time this was over, *Amalek* a warlike Nation engageth them (who had never seen Warre) in the open wilderness. God had great mercy, mercy upon mercy for *Israel*, and here were great *sentences of death*, *sentence of death* upon *sentence of death* attending them, as they were in the way to it.

Now

Now that which was the misery, and indeed the very undoing of this people, was, that instead of *believing*, when a sentence of death was over them, they were discouraged thereby, and straight way began to murmur, which murmuring of theirs in the end, cost them deare, as the story will tell us.

But the principall thing in my aime is this, which is worth our observation, viz. That it was a meer discouragement occasioned by a sentence of death put upon the worke of the generation, through the evill report brought home by those spies sent to view the land of Canaan, which was the fathall Rocke whereupon the whole Nation of six hundred thousand men, and upwards (Caleb and Joshua excepted) did suffer shipwrack, as will appear by comparing Numb. 13. 32. with Chap. 14. 1, 2. 28, 29, 30. A lesson for those to think of, who giving way to their discouragements, when a sentence of death is upon Christs cause, doe flinch from the worke of Christ in these dayes.

3. Take heed of envy against such whom God employs in the worke of the generation. Envy against instruments employed by God in generation worke was a part of Israels sinne, for which they fell in the wilderness; as Psal. 106. 16. They envied Moses in the Campe, and Aaron the Saint of God. Meer envie against Christ drew the Priests and people in Christs

time to reject him, and sin against the worke of the generation, Matth. 27. 18. Mark. 15. 10.

Envie of persons employd in the worke hath oft times raised opposition to the worke it selfe of the generation: That worke, which if done by some should have found approbation, is therefore displeasing, because done by others. As said a Popish Cardinall in *Luthers* time: *A reformation indeed is needfull, and to be wished, but that Luther a rascall Frier should be the man should doe it, this is intollerable.*

4. Take heed of procrastinating that worke which is the businesse of the present generation, under a pretence that the time of doing of it is not yet come, neither are things ripe for it. This was the fault of those in *Haggais* time (for which they are sharpiy reprov'd for it) who did put off the worke of the building of Gods house, under pretence the time was not come, *Hag.* 1. 2. This people say the time is not come, the time that the Lords house should be built.

5. Take heed of limiting God to Ordinaries. My meaning is, in case ordinary means for the carrying on of the worke be wanting, and cannot be had, take heed you do not so bind up God to these, as thereupon to desert the worke. In generation worke God in all ages hath

hath allowed himtelfe a latitude in *working*, not tying himfelfe to *Ordinaries*. Now when God walks in a way of *extraordinaries*, it is not onely lawfull, but a *duty* in case *ordinaries* faile to believe for *extraordinaries*.

It was an *extraordinary* thing to *believe* that the bare *striking* of a Rock should fetch out water thence, enough to supply a million of people ready to die for thirst: Yet because *Moses* and *Aaron* in an age wherein God walked in a way of *extraordinaries*, did not *believe* for this, their *unbeliefe* is severely punished, Num. 20. 10, 11, 12.

2. Take heed of *neglecting the nicke* of opportunity that God puts into thy hands to doe the work of thy generation in. There is a day, and a *nick* of opportunity which God lets some persons have to serve their generations in; which if let slip, they are gone (as to Gods using of them any more) and that past recovery.

Esther had a *nick* of opportunity, which had shee slipped, though deliverance should have arisen to Gods people another way, yet shee and her Fathers house had been destroyed. There was a *nick* of opportunity that *Israel* had to enter *Canaan* upon the return of the Spies, which had they embraced the doore stood open for them, but they *neglecting* it (though it were in a hasty fit, and a thing which presently too they recanted, wishing they had
never

never done it) the doore is shut, and now it is too late to repent it, for their carkieses must fall in the wilderness. Take heed of loosing the nick of opportunity wherein thou maist act for God, lest afterwards when perhaps act thou wouldst, God will not own thee in his worke.

7. Take heed of forecasting events, but do thy worke, and leave events to God. Jonas by forecasting events, that God was gracious, and would therefore spare Nineveh, and then he should be esteemed a false Prophet, runs from the work of his generation, Jon. 4. 2.

8. Take heed of setting thy selfe upon seeming Godly and righteous principles, when these clasp with the worke of the generation. Many men looke no farther then this, in case they have a principle which seemes just and pious, they thinke that will beare them out what ever they doe. But had not Caiaphas so, when he was Lord-Chiefe Justice in counselling and contriving the most notorious bloudy designe that ever saw light? What more righteous and seemingly godly principle then this, that one man should dye to save the lives of a whole Nation? yet this principle so just, so pious to an eye of reason was the Foster-father of that most cursed nefarious act (I meane as acted by them) of putting Christ to death.

And hereto adde an instance or two more borrowed

borrowed of a worthy servant of Christ in these our dayes, because fitly applicable to the
 "thing in hand. What more
 "righteous principle then this,
 "that it belongs to the chiefe
 "Ruler of a Nation, to see to
 "the profit and glory of that Nation? Yet
 "Pharaoh setting himselfe upon this righteous
 "principle, onely evill as it did crosse the
 "work of that generation, to the end his Realm
 "might receive no detriment by letting Israel
 "goe, whose continuance in that bondage
 "was so much for their advantage, he and his
 "perish in their principles, being led by these
 "to act against the worke of their generation.
 "So what more prudent and just principle then
 "this, that it is not meet to let a potent ene-
 "my into the bowels of a Nation? yet Sibon
 "King of the Amorites upon this principle op-
 "posing Israel, at the time in which God was
 "leading them into Canaan, he and all his
 "people perish by it. Take heed of doing all
 that thou conceivest thou hast a principle, will
 beare thee out in doing.

M^r Owens Sermon
 preached before
 the Parliament
 Octob. 24. 1651.
 being the Pub-
 lique Thankesgi-
 ving for our Wor-
 cester deliverance.

9. Take heed of lending an Eare unto such
 friendly respectfull offers, which carry in the bow-
 els of them (though gilded over with outward re-
 spect and friendship) a crafty designe against the
 worke of the generation. As generation worke
 hath

hath never wanted a party who have by open force opposed the same: so likewise there hath mostly been a party attending of it who by secret fraud and pretences of *friendship* have sought to undermine it, which latter have oftentimes prospered in their designs (through the over-much credulity of persons employd in *generation-worke*) when and where the first have failed.

Was it not a very faire offer of *Moab*, (when otherwise they could not have their wills upon *Israel*, then) to come and in a friendly way to call and invite the people to their houses, and to grant to them (though strangers and men of different *Principles*) liberty to worship with them? What a large *shew* of respect and curtesie was here? And yet no other but a meer crafty designe to draw *Israel* to sin, by which (when no other way they could doe it) they drew the wrath of God upon *Israel*, *Numb. 25.*

So was it not a very faire Petition of *Adonijah*, *1 Kings 2. 16, 17.* to aske *Abisbag* the *Shunammite* to wife; a thing one would think no man could have blamed; yet *Solomon* spies out a crafty designe laid in this smooth Petition, which was to get the Kingdome, and consequently to put by the great worke of that generation, viz. the building of the Temple; which *Sol. mon.* was appointed unto.

So likewise what a friendly motion and seemingly full of dutifull respect and obedience was that of *Sbemajah* to *Nehemiab*, Chap. 6. 10. wherein no other thing is pretended but the discovery of a dangerous plot in the hatching, and tender respect to the safeguard of his person, and yet this no other but a crafty designe, to draw *Nehemiab* to sin, and to bring a surre upon him, in manning the work of his generation, ver. 13.

To say no more, what could be in outward appearance a more friendly offer then that of *Judabs* adversaries, *Ezra* 4. 2. to come and freely proffer their helpe, and to joyne with *Judab* in the carrying on that great worke of Temple-building, which was the worke of that age? yea and to do this at such a time when the worke was despised, and had lien dead many yeares, the instruments employed in it few and weake, so that laying all things together, one would judge that there could be nothing in their hearts more then good will to the worke, and desire the same should prosper; when as yet there was no thing in all this faire shew but a crafty designe lying at the bottome of it to obstruct this work of God; as vers. 4, 5, 6.

10. Take heed of making reason of State the rule of publique actions. *Jeroboams* reason of State made *Jehu* performe by halves the worke of
of

of his generation; destroying the house and image of Baal, but winking at the Calves in Dan and Bethel. This reason of State was that which led a grave wise Counsell into a most cursed practice, viz. the voting the Son of God to death, *John* 11. 47. to the 54. The results of pure reason of State, are oftentimes dangerous, most times contrary to the worke of the generation.

11. Take heed of setting up humane Lawes above the worke of the generation. My meaning is, in case these two come in competition rather to choose neglect in the work of the generation, then in any way to be offensive to humane Lawes.

If the commands of God himselfe, and the speciall acts of his worship are to give place (as hath been before proved) to the worke of the generation, then surely without any want of that due respect that is and ought to be given to mans Law, it may be said, and also without offence that humane Lawes are much more to stoop and fall downe to it; the authority of God being above that of man.

In *Esthers* time there was a Law in the Kingdome of *Ahasuerus*, and the foundation of it was no other but the priviledge and honour of the supreme Magistrate, that whosoever man or woman should come in unto the King in the inner Court, except such to whom the

the King should hold out the golden Scooper, hee should be put to death, Chap. 4. 11. Which Law in it selfe was not evill, as it was merely Politick, respecting only the honour, State, and privilege of the King: Yet when the Cause and people of God lay at such a plunge, that without intrenching upon this Law, Gods cause in that age must have fell to the ground; *Esther* though uncalled by the King, yea more having no other command from God (as formerly hath been shewen) but onely the visible Call of a dispensation, pusheth upon the Pikes of the Law, and runs the hazard of the perill of death, and how wonderfully God did stand by her, and preserve her in so doing, the issue of this her dangerous attempt recorded in the History may sufficiently inform us.

12. And Lastly. Take heed of conjunction with such who are not reall-hearted to the cause of God, and the worke of the generation. When *Israel* went up out of *Aegypt* a mixed multitude of *Aegyptians* and others that were not *Israelites* went up with them, *Exod.* 12. 38. Which mixed multitude did afterwards prove a snare to them, even in the very worke of the generation, by drawing the Congregation to murmur against the Lord, *Numb* 11. 4. And the mixed multitude that was amongst them fell a lusting, and the Children of *Israel* also wept again, and said, who shall give us flesh to eat?

What

What need I relate that which every one knowes, how godly *Afa* lost himselfe by his league with *Benbadad* King of *Syria*, and good *Jeboshephat* by his compliance with *Abab* and *Abaziab*. And although it be true that the examples of the Kings of *Judab* are not in all things patternes for States and Kingdomes in Gospel-dayes to walk by : yet the reason upon which the Seer reproves *Afa* because he relied upon the King of *Assyria*, and not on the Lord, falls as strongly upon professing States under the Gospel, as it did on him: who shall I hope be kept both from his sin, and so from his reproofe ; Which he shall continue to pray for, who is a friend to *Sions* prosperity, and also *Englands* welfare and interest, which is and will be found soly depending on it. *They shall prosper that love thee, Psal. 122. 6. Amen.*



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A
T A B L E

Of the chief things contained in
this T R E A T I S E.

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 5. Of



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5. Observe what piece of Generation-work that is, which when thou hast had a Call, an opportunity, and an inclination to do it, and hast not set about the same, God hath presently with-

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6. And luftly. How may Generation-worke be fo carried on, fo as that God may be ferved in the Generation?

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4. Stand loofe and difengaged from private interefts. p. 80

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6. Keep Juftice alive againft willfull offenders in the work. p. 83

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- laid in the work of the generation. p. 87
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12. And lastly, Take heed of conjunction with such who are not reall-hearted to the cause of God, and the worke of the generation. p. 111

FINIS.

Generation-Work :

The Second Part.

V Wherein is shewed, what
the Designs of God abroad in the
World, may in all likelihood be,
at this present day, and in the
dayes approaching.

Being an *Exposition* of the Seven
VIALS, Rev. 16.

And other Apocalyptical Mysteries.

By J. Tillinghast The meanest and unwor-
thiest of Christs Labourers.

Rev. 14. 7. Fear God, and give glory to him, for the
hour of his judgement is come.

Chap. 12. 12. Therefore rejoyce ye heavens, and
ye that dwell in them; Wo to the Inhabiters of the
Earth, and of the Sea, for the Devil is come down
unto you, having great wrath, because he knoweth that
he hath but a short time.

Chap. 11. 18. And the Nations were angry, and
thy wrath is come, and the time of the dead that they
should be judged, and that thou shouldest give reward
unto thy servants the Prophets, and to the Saints, &c.

LONDON, Printed by R. I. for Livewell Chap-
man at the Crown in Popes-Head-Alley. 1654.

Georgetown, York:

The Second Year

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The Epistle Dedicatory.

*To all those who love, and patiently
wait for the Appearing and
Kingdome of our Lord
Jesus Christ,*

Grace and Peace be multiplied.

Dearly beloved in our Lord,

IT is reported of the Primitive Saints, that these words, the *KINGDOME OF CHRIST*, were so frequent in their mouths, that their malicious Adversaries (willing to mistake the simplicity of their meaning and intention) did make the words matter of

The Epistle

Faſt, charging them hereupon with *Treaſon*, as if they had driven on ſome deſign to get for themſelves the Kingdome.

Whether the *ſimplicity* of the Saints in the *age we live in*, who being come to the very *dawning* of the day, and beholding the Lord *going up* to his Kingdome, cannot hold their peace, but muſt cry out, **HOSANNA TO THE SON OF DAVID, HOSANNA IN THE HIGHEST**, may through the *ſubtilty* of the Old Serpent have any ſuch *abuse* put upon it, or no, I wave at preſent. But this I am ſure of, the firſt ages had not the Kingdome of Chriſt ſo *much* in their mouths, but after ages had it as *little*; their hearts were not ſo warme to it, but the generations ſince have been as *cold*. And indeed it was *neceſſary* it ſhould ſo be; for the *Beaſt* Antichriſt being to riſe in the world, who after his riſe muſt continue to reigne two and forty months, *Rev. 13. 5.* it was needful therefore, to the end he might be *revealed*, that there ſhould

should be (as the Apostle tels us 2 *Thes.* 2.3.) *a falling away*, which falling away above all things was *necessary*, that it should bee in the *Truths of Christs Kingdome*, no *Truths* being so diametrically *opposite* to *Antichrist* as these; others shake off his *leaves*, these pluck him up by the *roots*. If therefore the policy of the Dragon had not found out a way to brand *these Truths*, and by making them odious, to hold them downe, his Kingdome must have *fallen* many ages since, for he should have had no Beast to resigne his Power, Seat, and great Authority to. It stood him greatly in hand therefore by some meanes to cloud these, which by continuing to shine, would have nipped *Antichrist* in the bud; and this the wisdome of God permitting, to accomplish thereby in the end a more glorious designe, ~~which~~ he effectually did.

Hence within the *fourth Century* (at the end of which the Beast arose) the *truths* of Christs Kingdom (before ge-

The Epistle

nerally received) began to be *condemned*, and to go under the odious name of *Heresie*.

Hence also we *finde* not in the *Revelations* any *mention* made of Christs Kingdome, nor any *noise* of such a thing in the world *all* the time of the Beasts reigne; but the great cry of the dwellers on the Earth is *The Beast, the Beast, who is like unto the Beast*: yea the whole world *wondreth* after the Beast, *Rev. 13.3,4.*

But now in the *latter* dayes as the Beast begins to *goe down*, so do the precious *truths* of Christs Kingdome againe begin to *revive*, and have a *resurrection*.

Hence we *finde* that as the world by degrees gets *rid* of the Beast, so is the cry in it still *louder* and *louder* of Christs Kingdome.

First, amongst the *sinners* in the world, who *no sooner* have got so much footing as to *stand* and *face* the Beast, which before *trod* them down, & *trampled*

Dedicatory.

pled upon them; but presently they make the world ring againe, with the voice of Christs Kingdome, Rev. 15. 2, 3, 4. And I saw them that had gotten the Victory over the Beast, and over his Image, and over his mark, and over the number of his name, stand on the Sea of glasse having the harps of God. And they sing the Song of Moses the servant of the Lord, and the Song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy wayes thou King of Saints; who shall not feare thee, O Lord, and glorifie thy name, for thou onely art holy; for all Nations shall come and worship before thee, for thy judgements are made manifest.

Secondly, After this the Beast having received a more fatal blow, the cry of Christs Kingdome, that was before among some Saints onely, is now more general, and runs among the multitudes, yea the great ones too (of whom till this day we heare little) as Rev. 19. 6. And I heard as it were the voice of a
great

The Epistle

great multitude, and as the voice of many waters, and as the voice of mighty Thunderings, saying, Allelujab, for the Lord God Omnipotent reigneth.

Thirdly and lastly, yet after this, upon the sounding of the seventh Angel (when Christ comes to take his Kingdome) it is then openly proclaimed with a great voyce, Rev. 11. 15. *The Kingdomes of this world are become the Kingdomes of our Lord, and of his Christ, and he shall reigne for ever.* And as an Echo to this voice the hearts of Gods faithful ones reply, verle 17. *We give thee thanks, O Lord God Almighty, which art, and wert, and art to come, because thou hast taken to thee this great power, and hast reigned.*

Thus the noise and cry in the world towards the latter end of Antichrists reign, is very different to that which was in the time of his reigne, then the cry was, *The Beast, The Beast*; now the Old cry is up againe, *The Kingdome of Christ, The Kingdome of Christ.*

Yet

Yet, notwithstanding the cry of Christs Kingdome shall at this day be so loud, shall not the ears of all, no not of the Saints themselves be open to heare it; but some of them (as well as others) shall be so deeply wedded to the sweetnesse of Antichristian worldly interests that to maintaine these) they shall rather choole to sit by the waters of Babylon, then with the losse of them to stand with the Lamb upon Mount Sion; else what need would there be of any such Proclamation to be made, as we read, is immediately before Romes ruine, Rev. 18. 4. *Come out of her my people, that ye be not partakers of her sinnes, and that yee receiue not of her plagues.*

And these who thus shall doe, are not to be reckoned among those who in this great businesse followed not the Lamb at all, but among those who followed the Lamb some part of the way towards Mount Sion, but upon some turne, or falling in with some worldly pleasing interest, by the way, did quit his
com-

company, before they came thither.

For this cause the *hundred forty and foure thousand*, which stand with the Lamb upon Mount Sion, *Rev. 14, 1, 2, 3, 4.* are *difference*d from others, not in *this*, that *they were Saints*, and others *not*; nor in *this*, that they *followed the Lamb* which others *did not*; but the *difference* is made to *lye in these two things*:

1 They were *Virgin-Saints*, which had not *defiled themselves with women*, *i. e.* were not espoused to any worldly interest, the desire of which is as naturall to the hearts of men, as the desire of women; and particularly, they had never had any thing to doe with the interest of that Whorish woman, spoken of Chap. 17. And this to be the meaning of the Phrase the foregoing words doe give it, which by a parallel Phrase setting forth the same thing, calls them the *Redeemed from the Earth*, *i. e.* from earthly interests, as outward glory, honour, riches, &c.

2 They

Dedictory.

2 They were such who follow the Lamb whithersoever he goes, Verse 4. If the Lamb will goe in strange untrod-den paths, making his high-way over the necks of the Kings, and Princes of this world, they will follow him there. If in unpleasing paths, turning about in a manner upon themselves, and treading underfoot their beloved interests, deare and neare relations, taking from them their outward glory and ornaments, yet they will make a turne with him, and follow him there; for they are such as will follow the Lamb whithersoever he goes. Now although there may be many besides these at this day, who may come under the more general Character of Saint-ship, and followers of the Lambe, *i.e.* for some time, yet shall they be found short of these particular Characters, *viz.* of being *Virgin-Saints*, *un-espoused to worldly interests*, and followers of the Lambe not onely here, and there, but whithersoever he goes.

Hence

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Hence we have it specially noted of these, that they sing as it were a new Song, before the Throne, which no man could learne, but onely the One hundred forty foure thousand which were redeemed from the earth. Verſe 3. Why doth the Holy Ghost ſay, *As it were a new Song*, and not rather a *new Song*? The reaſon I take to be this, becauſe the Song for the matter of it in general, is the *old Song*, i.e. the *ſame Song ſtill*, that all the Children of Sion ſung together upon their firſt comming out of Babylon. But now the Lambe their Leader, having upon his march towards Mount Sion, taken ſome ſtrange, rough, untrodden, unexpected paths, which they upon their comming out, did not ſo much as dream of, many of thoſe who upon his firſt march ſet forth with him, with as loud a cry as the reſt, begin now ſome to draw backwards againe to Babylon, ſome to lag behinde their Colours; and now they can ſing with the reſt no longer, i. e. they

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they cannot now any longer owne his Appearances and workings, praise him or magnifie his name for them; yet for all this, even at this time when many fall off offended, *the One hundred forty foure thousand redeemed from the Earth*, they march on with the Lambe, *singing still*, owning, approving his works, resolving to keep him company whithersoever he goes. Now in this respect the Holy Ghost doth not terme it a *new Song*, but *as it were a new Song*, because it puzzles most of the old *Singers*, seeming altogether new, and another to them, though yet indeed it is *the same*, the *change* being more in them then in the *Song*, and the *One hundred forty foure thousand can sing it still*.

Hence likewise this *One hundred forty foure thousand* are spoken of as being a *select and picked party*, called therefore, Verle 4. *The redeemed from among men, being the first fruits unto God, and to the Lambe; i.e. they are* (if I may so say)

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say) for the choisenesse of their spirits above others in adhering to the Lambe their Leader, the very cream of men, such as the Lambe accounts his first fruits, *i. e.* makes more store of then of others, who yet may bee of his Corne, and a part of his Harvest too.

And as that which is not here impertinent, we may observe, that as the *comming* out of Egypt, was in Old Testament times one eminent type of the *Saints deliverance* from Spiritual *Antichristian bondage*, for which cause the *Antichristian State* is Spiritually called *Egypt*, Revel. *ii. 8.* and the *comming* out of *Babylon* afterwards, another; for which cause *Rome* in the *Apocalypse* takes denomination from *Babylon*: So is it a thing worthy to be noted, as touching both these Types, that that *Generation* which by stirring set the worke first on foot, did afterwards prove the greatest (I may say the onely) *retarders*

Dedicatory.

ders of it. For as touching the *first*,
WHO *bankered* after the *Flesh pots*
of *Egypt* but that *Generation*? WHO
though come out, yet had been
brought up there: WHO *moved*
the *returning* backe againe? but that
Generation that came thence: WHO
made light of the *great things* God
did in the *Wildernesse*? but that
very Generation, who from the first
had *seene his mighty Wonders* in *E-*
gypt.

As touching the *Second*, WHO
are they that cry out, *The time is*
not come, the time that the Lords house
should be built? Hag. 1. 2. But that
very Generation who came out of
Babylon with great hearts at first to
doe the worke; but were after-
wards engaged in particular con-
cernments, and private interests, *build-*
ing seiled houses for themselves, Verse 4.
hereby letting the work of their Ge-
neration lye waste.

And truly it is that which I have
b verily

The Epistle

verily thought with my selfe, and that some time, namely, *That it would befall us in this Age, comming out of Antichristian Babylon, even as it did them comming out of Egypt and Babylon of Old, i. e. we should see those very persons who leading us out of Babylon at first, did cry, Christs Kingdome, Christs Kingdome, either by hankering after the Egyptian Flesh-pots of honour, profit, &c. (which once having tasted, they cannot lose the relish of) wholly to quit their first principles and affections, and so let their faces backe againe to returne into Egypt; or if not so, yet at leastwise (as the commers out of Babylon did, who were somewhat the better of the two) finding difficulty in going on, make a stand on the way, there building seiled houses for themselves, i. e. advancing their owne particular interests instead of helping forward the worke of Christs Kingdome.*

What shall I any further enlarge up-

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on this uncouth Theam, harp any longer on this unpleasing string? It was without doubt an ill omen to Barnabas when he chose Marke to goe with him to the worke, who had before deserted it, that *he should doe but little* in it. And indeed the Event proved it; for as by that act he *lost the hearts of the Church*, who recommended Paul and Silas to the grace of God, but take no notice of Barnabas and Marke; So also is it observable, that *from that very day, he who was so active before, we heare no more of him*. True he had this to plead, *Marke was a good man*, but Paul whole eyes were more open, saw, that notwithstanding his goodnesse, yet having once at a pinch deserted Christs cause, he was not a man likely afterwards to thrive with, in carrying it on; and therefore wise, wary Paul, if there be no other way to clear his hands of him, for the workes sake, rather then he will runne the hazard, he will bid farewell, even to his old beloved

The Epistle

preaching, suffering companion, *Barnabas* himselfe.

And now as for you (dearly Beloved) to whom I dedicate these Lines; I onely say, The Book it selfe is yours, and whatsoever of the minde of Christ is discovered in it is yours. I shal therefore close up this my Epistle with the words of the Holy Ghost: *Isa. 2. 12, 13. &c. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oaks of Bashan. And upon all the high Mountaines, and upon all the hills that are lifted up. And upon every high Tower, and upon every fenced Wall. And upon all the ships of Tarshish, and upon all pleasant Pictures. And the loftinesse of man shall be bowed downe, and the haughtinesse of men shall be made low; and the Lord alone shall be exalted in this day. And the Idols he shall utterly abolish. Eze. 17. 24. Then all the Trees of*
the

Dedictory.

*the field shall know that it is the Lord that
bath brought downe the high Tree, and
bath exalted the low Tree, hath dried up
the green Tree, and made the dry Tree to
flourish, Isa. 9. 3. The zeale of the Lord of
Hosts will perform this.*

So beleeves he,
who is,

*A poor unprofitable
servant in his
Masters Work,*

JOHN TILLINGHAST.



T H E
Epistle to the Reader.

Christian Reader,

I was not in my thoughts when I put forth my former Peece, which I was moved to doe, partly for the encouragement of some, who had ventured far in the worke of their Generation, and partly for the provocation of others, that I should have appeared againe upon the publicke Stage, whence few that climbe up, come downe any better then losers, if not from men, yet through that corruption that lodgeth in their owne hearts: But being by more then one or two, upon the coming forth thereof, desired to speake my thoughts more clearly and particularly as touching the Designe, or Designes of God in the Age we live in: And to that end, some proposing this Prophesie of the Vials, as a subject most
sutable

To the Reader.

(utable for such a discovery, which opened, they conceived would further unfold the *Workes* of this Generation; and being added as an Appendix to the other, might be of use: Although considering how great the *Taske* was, how mystical that Prophecie in particular, upon which the thoughts of good men were so various, and how unskilfull I my selfe was in the generall knowledge of the Prophets, which was a thing most necessary to such an undertaking, I did for a while lay aside wholly the thoughts of satisfying their desires; yet finding desires renewed, after I had given them over, I knew not but that it might be some call unto me, seeing nothing but my owne discouragements lying in the way to hinder: Whereupon I resolved to make a trial, and as the Lord should come in with light, so to proceed, or give over; being encouraged hereunto from that of Daniel, Chap. 12. 4. That the Book was to be sealed up but to the time of the end, when by the running to and fro of many (which implies a kinde of duty) knowledge should be increased; and also considering that a speciall blessing (surely to quicken our dull hearts to this *Workes*) is annexed to the Booke of the Revelations, both at the beginning and ending, whereas no Booke besides it in Scripture hath the like, Chap. 1. 3. Blessed is he that readeth, and
b 4 they

The Epistle

they that heare the words of this Prophesie, and keep those things which are written therein, Chap. 22.7. Blessed is he that keepeth the sayings of the Prophesie of this Booke. These things were at first some encouragement to me, and are still refreshment to my spirit as touching what I have done; for though I will not say, I have in all things found the truth, (which yet I perswade my selfe is through grace in some things here done) yet doe I judge a liberty left for me, as well as others, to croud into the number of that many, who runne to and fro to finde it; and also doe beleewe it is a thing may be done without prejudice to a mans grace, comfort, or communion with God, yea, as a help to all these, seeing that a speciall blessing from Heaven is pronounced to such as read, heare, and keep these things.

And as to the Treatise it selfe, I may give this account of it, That When I began, my thoughts were not upon a second Part, but onely to have added this, as a brieffe Appendix to my first. But after I had taken a serious view of the Prophets and the Revelations, comparing one with the other. I saw so many precious ears of Corne lye scattered every where, that an eager desire of gleaning, made me forget my first resolutions, and this little Peece (which I had in my thoughts, laid out but for two or three sheeis

To the Reader.

at most) upon the sudden to swell into a second Part, more large then the former. And truly in doing of it, I have been so far from moulding things according to any pre-conceived opinion (which I finde a thing most apt to deceive) as that (setting aside some general perswasions, which I had before as touching Christs coming) I have upon deliberate consideration seen real cause to forsake some things formerly taken up by me; and to alter those generall conceptions, which before I had of the Vials, almost in every thing.

And notwithstanding I had some thoughts at first positively to lay downe my owne opinion in things referring to the Vials, without mentioning the opinion of others, yet did I afterwards judge it convenient for the satisfaction of such who delight to turne over Expositors, not only to lay downe my owne, but also briefly to insert those reasons, which pondered in my thoughts, made me see a necessity to forsake the old beaten paths, and seeke a new; wherein I can speake it truly, I have not desired to be singular (though oft necessitated so to be) nor forsaken any man, so far as by right reason I have been able in my most serious thoughts, to bring his opinion and the truth together; and where I could not, though I highly reverence the men, as inestimably of more worth for grace and abilities both, then a hundred such as my selfe, yet have I not durst

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to follow them, because I have taken it up as my resolution in this day, (which through the grace of God assisting, I shall hold unto) not to follow any man or men living, though I honour their holinesse, and love their parts, any farther then I can see the truth, and them to follow that, nor for any respect whatsoever to forsake any man, so far as he appears to me to goe with that; and in this resolution (as to the present worke) I am confirmed, by considering that the knowledge of those Prophecies which relate to the last times, is to be attained, not so much by sitting upon old received Principles, as by running to and fro to seek new Light, and further Discoveries.

If any enquire of me as touching the reasons, why I have forborne to mention the names of such Authors, as I have had occasion in this discourse to deal with; my answer is, because I would not appeare as an opposer of men, though for the love of truth I am an opposer of false Principles, which may be in the best man; and also because I would not give just cause, by bringing the names of good men upon the stage, to any who yet are living, or the friends, or lovers of such as are deceased to be offended. I might adde another reason (with wishes it were otherwise) because many Professors in our dayes are grown so wanton, that the very naming a good man, and shewing him to be in a mistake, is enough to make his name of little esteeme,

To the Reader.

esteem, if not odious with some of them. And yet although I have suppressed names, have I alwayes laid the weight of their reasons in the balance; not willingly concealing, nor extenuating by my laying it downe, the strength of any one Argument, that whilst I was composing this discourse I could meet with making against me; which for any to doe, I have alwayes judged a manifest signe of one, who rather seekes to make others thinke him a Victor, then to finde the truth.

Having given thee (Christian Reader) this briefe account of the rise of this enterprize, and my progresse in it, I have only two or three things to add.

First, in case thou art one who art a young beginner, whose face is but newly set towards truth, to seek it, let me commend to thee this one rule amongst many (which those who waite for the Spirit shall learne) it being that which the Author (being such a one as thy selfe) finding himselfe wearied, and quite tired out in seeking after truth, whilst he hath addicted himselfe to follow now the opinion of this man, now of that; being able all this while to settle upon nothing, hath in the end been forced (as in other things, so in this) to have recourse unto; which is, to take the naked Scripture and read it over, and by some distinguishing marke made in the Bible, to sever those Scriptures, which in the Prophets and elsewhere

The Epistle

where treat of the last times, from other Scriptures whose subjects are different; which done, thou shalt then be able, by the help of thy mark to turn thy Bible over, and in a few houres to consider all that from one end of the Scripture to another, hath speciall relation to the last times (or by making a different marke to any subject into which thou desirest light) whence having first by comparing the whole together founded thy selfe upon such Principles as are contradictory to no part, thou shalt then be able to passe a right judgement upon the different minds and sayings of Writers, knowing when and where to chuse and refuse, as they agree with, or differ from the substance of that truth which in Scripture hath speciall relation, either to such a Time, or such a Subject, and as where this is carefully and understandingly done, there will be little need of the multitude of Authors; so where it is omitted, there will be little else save confusion to him that shall turne them over. And this let me say further in doing of it, thou maist promise thy selfe (through the helpe of the good Spirit) more full satisfaction then I will promise thee, from what I have written, or from any Book extant that ever I met with besides the Bible, and willingly I would have been here at the paines to have pointed out to thee those Scriptures whose subject is the last times, but that I judge that to read over thy Bible diligently thy selfe, and mark them out, wil doe thee much more good.

Second

To the Reader.

Secondly, In case thou art one whose delight and study runs this way, to pry into the mysteries of the last times, if he might teach, who indeed hath more need to learne, I would say, make stops sometimes, and look round about thee, lest whilst thou art running on, supposing thou seest thy way before thee, thou dost unawares out run thy Leader; which if thou dost, thou wilt straightway be woodded, and wildered, and goe to work with thy reason only, (which will never make good work) to bew the way thou shouldst goe in; and further, never feare to make a turne out of the common road (though standers by cry, you are out of the way) if so bee thou perceivest truth to have taken that path before thee.

Thirdly, If thou art one who art offended at the visible dispensations of this age, and upon that account no friend to studies of this nature, I only say, perhaps thy readinesse to be offended at what is done, and doing at this day in the world, ariseth hence from a not observing the signes of the times, study therefore these things a little; and more, take a wise mans counsell, Act. 5. 36. refraine from censuring and opposing, for if the worke now doing in the world be of men, it will assuredly come to nought; but if of God, happily whilst yee oppose, yee shall be found to fight against God.

Fourthly and lastly, whatsoever thou art, receive not what is written without triall, nor throw it away

The Epistle

way (upon a loose triall) with a Tush ; the one is an enemy to thy comfort, for he that swallows meat whole tastes not the sweetnesse of it ; the other may be to thy light, for he that's resolved to open his eyes but halfe way, must expect to see men like trees. And as things are not written with a spirit of infallibility, so as that all must be received ; so neither (I hope) is any thing put in with so much levity as deserves to be cast out with a Tush ; but rather lay Scriptures together, weigh things well, and then judge ; thus the Bereans did, and are called noble for so doing ; whereas those who take things upon meer trust, and those who throw them away without any triall, are neither of them noble.

Only in case of triall, doe not for one single Scripture, which may seeme to thee to contradict any part, reject the whole ; but rather lay Scripture to Scripture, till the whole of Scriptures is brought to some harmony, by which time possibly thou maist see reason to be of my mind ; if not, a better harmony being found, I shal (I so hope at least) with thanks for light, willingly relinquish my owne, and come to thine.

And further, in case some things upon diligent search doe evidently appeare to be mistakes, doe not therefore because of some weeds throw away all the corne ; he that will eat no corne but what grew up without weeds, must eat none at all ; he that thinkes to have trush
from

to the Reader.

from such imperfect creatures as we are, without error, erres himself whilst he so thinks.

And lastly, In case thou seeing reason for it dost receive things, receive them not as bare notions, which wil be little benefit to thee, or comfort to me, that I have laboured only to fill mens heads; but now and then suck upon them in thy Meditations, perhaps thou maist finde some sweetnesse in them, they have not been all dry bones to the Author in composing; who therefore in his composure hath studied plainenesse, and brevity (so farre as will stand with weake capacities) that things might be fitted the more (without being tiresome or tedious) for thy meditations. Let none wonder I have written out so many Scriptures at large, they were ~~sent~~ to me in writing, I thought they might be so to thee in reading, and it hath been sometimes a question with me, whether a defect in this, and a bare quotation of Chapter and Verse, hath not made the writings of some more dry to the Reader, then otherwise they would have been. Sweet

I have no more (Christian Reader) save to begge thy prayers for me, in doing which, let me obtaine thus much; that in case the Lord make any thing either in this, or my former part usefull to thee, and affecting to thy heart, that in the midst of thy joyes thou wouldst not forget to send a groane or two to Heaven in the behalfe

The Epistle, &c.

behalf of the poore unworthy Author (who would not, had he not much need thereof, so publicly make this request, and having need, is glad he can doe it) that the Lord would make, and keep him very humble, that the improvement of a talent of gifts, may not at all be prejudicial unto grace; withall, that he may not at last having pressed others to the work of their Generation, be himselfe found negligent, and as an unprofitable instrument be laid by therein, which he can never looke down into his owne heart, but he seeth reall cause to feare, from which yet he hopeth (Saints helping together with prayers for him) he shal be kept, who is

One that esteemes it a most glorious priviledge to be of the number of those who follow the Lambe whithersoever he goes.



J. T.

Gene-

Generation-Worke.

OR, An

EXPOSITION

Of the Prophecies of the Two

WITNESSES.

From the 11, 12, and 14 Chapters of
the Revelations.

Shewing yet farther, what the designs of God
abroad in the world, may in all likelihood be at this
present day and in the dayes neer approaching.

To which is added, A Key to unlock the Mysticall Numbers
of Daniel and the Revelations; tending to resolve this
Great Question, How long shall it be to the end of
Wonders?

The Third and last Part.

By JOHN TILLINGHAST.

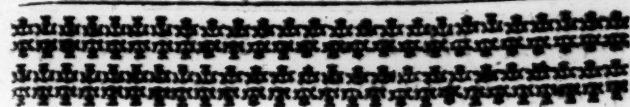
Minister of the Gospel.

Ha. 26 20. Come my people, enter thou into thy Chambers,
and shut thy doors about thee; hide thy selfe as it were for
a little moment, untill the indignation be over-past.

21. For behold the Lord cometh out of his place to punish the
Inhabitants of the earth for their iniquity: the earth also
shall disclose her blood, and shall no more cover her staine.

LONDON: Printed for Liversell Chapman, at the
Crowne in Popes-head-Alley. 1654.






TO HIS
HIGHNESSE,
THE
Lord Protector
OF

*The Common-wealth of England,
Scotland, and Ireland.*

MY LORD;

T is an Apocryphal saying, but yet a true one, *Truth is greatest of all*: those who have others in Subjection unto them, are themselves to become Subject to it. We yield up our outward man to men and they can command no more, but truth commands our inward.

This glorious truth dwels not in the

The Epistle

wisedome of the wise, nor in the godliness of the godly, nor in any creature compulsions, tho ever so forcible, which have no rule but their owne; but in the blessed word alone, where truth hath pitched its Tabernacle, and the way to be acquainted with it, is through the help of the Spirit of truth, unsealing the Book, opening our understandings to understand the Scriptures.

The *knowledge* of this truth the great Revealer of secrets hath thought good to impart to his people, not *all at once*, but *by degrees*: and so the severall ages of the Church have had their severall manifestations of truth; a peece of truth coming forth in one age, a peece more in the age following, a peece more in the age following that: God thus by degrees enlightning his people, as they are able to bear it; who, should the Sun rise upon them all at once, would be dazled, not enlightened.

As the *workings of the mystery of iniquity* on the one hand, or *Gods dispensations*



sations of providence on the other, have risen higher in any age, so have also Gods dispensations of truth, to the end his in every age might from principles of truth be led up to renounce the one, and *owne* and embrace the other.

Hence, those things which later ages look upon as low and *poor things*, not worth contending for, were *great things* in former ages, because the truths of *that age*: and contrariwise, those things which former ages could not have born with had they been revealed, may be the necessary discoveries of ages since, because the truths of *these times*.

Hence likewise it is a manifest *withholding the truth in unrighteousnesse*, and a declaration to the world of a compliance with Antichrist, to confine, either by penal Lawes, threats, or practices, the people of God in *this age*, to the truth or truths of the *former age*. Yea those that love the truth ought not to suffer themselves for love or fear of men in this case to be confined.

Had the people of God in the age before us contented themselves to have preached the precious truths of *Christ's Priestly Office*, and out of obedience to the Wills and Commands of the then ruling powers surceased any farther enquiry, how had the blessed truths of *Christ as King in his Churches*, been discovered? If Christ hath yet *farther and higher truths* to make known, and the dispensers of truth shall suffer bonds to be laid upon them, how shall *the will of God* at this day in the revelation of truth be performed?

The wisdom of a Christian man who would serve God in his Generation is to enquire into the *particular truth of the age* he lives in; for it is a thing much more acceptable to a Friend, when he hath some great designe in hand to serve him in that, then to serve him in another thing; but he that neither knowes his friends mind, nor his designe, cannot serve him in it.

The *truth of the age* altho the matter of it is to be looked for *in the word*, and
no

Dedicatory.

no new thing contrary thereunto to be admitted, (the word without any additions being complete in all knowledge, able to make the man of God perfect, thoroughly furnished unto all good works; and if there appear to us to be a defect in this thing or that, the defect is in our understandings, not in the word;) yet in regard the word hath no where told us that the revelation of this truth, belongs to this age, the revelation of that, to that: we are therefore by *some other Rules* to make up a judgment, which amongst the manifold truths of the word, is the *truth of the age* we live in. Now among many I could name, those which I judge the safest are

1 *An observation of the time*, and a comparing therewith the Prophecies relating to that time.

2 *The dispensations of the age*, Gods truth and his workings going together.

3 *The generall opposition that is made by men of the world*, carnall Professors,
yea

The Epistle

yea Saints themselves, (so far as they have espoused a sinfull, or worldly interest) against this or that truth: for it is a thing of universall observation, that the most opposed truth in any age hath ever been the truth of that age.

Neglect of looking into this truth of the Generation is that *fatal Rock* upon which many worthy instruments in all ages have split themselves; and should search be made after instances of this kinde, the names of not a few might be produced, who did run well at first, and were lights and helps to others; yet after all have concluded like the bright Sun setting in a Cloud.

That the great truth of *Christs Kingdom* over the world, judging the Beast, &c. is the truth of this Generation, is so manifestly cleare, (the former Rules, with others of a like nature being seriously considered) as that it would be but an adding light to the Sun, here to give demonstration of it.

It being so; I shall take the boldnes (craving leave a while not to know
your

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your power or greatnesse, nor any private or personall engagements, (wch yet I remember with thankfulness) having begged it of the Lord, and it is still my request, that neither feare nor favour, might make me unfaithfull in the dispensation of truth according to my Talent) to be plaine with your Highnesse, not in my owne behalfe, nor in the behalfe of any party at this day in *England*, whom to gratifie in a case of this nature, is a thing my soule desires to abhor, for he that pleaseth men, cannot be the servant of Christ; but in the behalfe of that cause, which my heart is inwardly perswaded is Jesus Christs, to whom I could not be faithful, should I now be silent: having this hope, that *that heart which once had in it such a flame of love to the cause of Christ, and was so zealous of the worke of God in the world, and against the Beast, as that thereby many were provoked, cannot but yet have some sparkes of this holy fire alive in it ; and that there is yet in your Highnesse an eare to heare what the Holy Spirit saith*

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saith in the word, if so be the sound be certain and distinct, tho but a Child blow the Trumpet. Or if not, yet that herein I shall discharge a duty, in my owne apprehension incumbent upon me, and every of Gods people, so far as they have light, namely to inform your Highness what Christ at this day expects from you, according to which he will account with you: and if what is written be truth, it is your duty to hear it; yea where is but an appearance of truth, if you shall without diligent triall either neglect or reject it, tho the grounds upon which you may perhaps so do, may serve to answer Conscience a while, yet will they not answer the Lord another day; who will account with you, not as with others, but according to that Talent of light you have had, and is held forth unto you; the professions you have made before many of his people, and the opportunities you have. And therefore my Lord, as it is now no time for those who either love the Lord Jesus, or
your

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your Highnesse to flatter you; or speak their fears mincingly; so let me here say, what not long since I told your Highnesse in a more private way, that I do verily beleieve the thing is already manifest to the Lord, and the day is ~~not~~ far off, in which it shall be to your Highnesse also, who are your most faithfull Friends, whether those that now hang up their Harps, (tho they may be but as one *Micaiah* to 400 false Prophets) or those that are singing their Songs, of which latter sort (I mean for the greater part of them) I may for the truth of the thing I am sure, without offence say, in the Apostles phrase, onely adding a word, *They* (who never yet loved you truly, now) *zealously affect you, but not well, yea they would exclude you, that you might affect them, and serve their designs.* I would to God I could speak otherwise, and that private cryes might have prevented this publick bearing witness, which, tho I had no other Motive, yet ingenuity, did I not consider that when
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it tends to hinder in the Lords work, it is no longer a vertue, but a vice to be mortified, would have dissuaded me from. The love of the meaneſt Saint is precious to me, the Favour of your Highneſſe much more; but in theſe divided times, offering many temptations of this nature, I have oft remembered the caſe as it ſtood betwixt Chriſt and Peter, *Mat. 16. 21, 22, 23.* who, when Peter by his love and affection would have put him by his Fathers work, Chriſt grew offended even at Peters love, and did abandon it.

My Lord, if ever the myſtery of iniquity wrought *ſpiritually* it doth at this day; and no wonder, for a feare and dread of the Witneſſes is fallen upon the Beaſt, whoſe blow that he may eſcape, he would now (if that will do it) enter into a *high forme of Saintſhip*; and indeed who looks for Antichriſt (take him either as he is the whole Body, or as he is this or that part) in his laſt ſtate in any other Garbe, then the form of a *glorious Saint*, though he may have

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have read the Book of the *Revelations*, yet is he still to learne the Myſtery of the *Beaſt* there revealed. Now is the man of ſin ſtruggling for his Kingdome, which he will uphold as long as he can; but tho the *Dragon*, *Beaſt*, and *Faſe Prophet* join heads and hands together, yet ſhall they not be able to keep it up long, no not halfe ſo many years, as ſome dream of Ages; for God hath numbred *Babylons* Kingdom, and in a manner finiſhed it; the *Beaſt* and the *Whore*, or the *Beaſt* and the *faſe Prophet*, are already weighed in the *Balances*, and found wanting; the *Kingdome* ſhall (as moſt certainly, ſo) ſuddenly be divided, broken, and given to another.

And as a cleer evidence hereof wee have the *ſignes of the times* grounded upon the word, which Chriſt did referre the Generation of the *Phariſees* and *Sadduces* to, when they would know of him a ſigne, *Matth. 16. 3.* O yee hypocrites, can yee not diſcerne the *ſignes of the times*? What ſignes of the times

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times had they? *Ans^w.* Two evident signes founded upon Scripture. 1 The departure of the Scepter from Judah, in Herods then swaying it, who was an Idumean. 2 The expiration of Daniels 70 weeks, the limited time of the Messiahs appearance: By either of these they might have concluded that truth they opposed, and received him for their Messiah whom they rejected: but this they did not, but must have farther signes yet, for which cause Christ calls them *Hypocrites, a wicked, and an adulterous generation.*

My Lord, let me here say, the Lord in his word hath left *signes of this time.* I am now speaking of, no lesse cleare and demonstrative then were the *signs* of that; and altho I am of all the most unworthy to be acquainted with them or any thing of the mind of the Lord, yet is it my perswasion that some of them are discovered in the following discourse; and he that shall without prejudice reade what in the close is written of the time, and compare i
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with the things themselves specified throughout the Book, may possibly be of my mind, at least not censure me for thinking so: And if now (*My Lord*) as persons willing to be blinded, we shall shut our eyes to *those signes of the times* God hath left us in the word, and aske for *other signes* to know his work by, and when we are called to do it, it is an evident token, even from our Saviours owne words, of *an adulterous and Apostatizing generation*; I had almost said, and if I had, his words would have born me out, of *an hypocriticall heart*.

My Lord, Let me not be made an offender for this plain dealing; if I am, so long as the Lord shall keep my feet in the way of my duty, it shall not trouble me, and I have hope that in this I have had his mercifull guidance, and have not as yet stepped out of that way: for if in the day when Christ is going up to his Kingdome, the stones would not hold their peace should not the Children cry *Hesinna*, then surely it is a duty very incumbent upon the

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Saints at this day (there being nothing more obvious then that Christ is well onwards upon his march to his Kingdome) not to be silent, but altho they may be rebuked, yea dealt worse by, for so doing, yet to follow their King with acclamations, which is all that such poor Creatures as we are can doe for him. Nay if it be a duty to expect from God returns of our prayers, then is it also a duty to have inspection even into publick affaires, so far as the managing of these may have a tendency to the furtherance or hinderance of those good things, which we hope we have been graciously holpen by the Lord, and also had some favourable smiles of his acceptance in seeking his face for. Nay, if it be a duty to observe and follow God in the way of his visible dispensations; or on the contrary a sin to be of a sluggish temper, not regarding the workes of the Lord, no considering the operation of his hands; then of necessity must there be a reflection upon the publick actings of instruments,

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struments, either in a way of owning or disowning, without which no observation can be made of Gods dispensations, or our duty in this respect. Nay lastly, if it be a duty to mourn for the sins of Rulers, to mourn when Christs cause lies bleeding, then certainly it cannot be evill to have inspection in- to the one, and the other.

And notwithstanding it is a more precious thing in a Christian to be found *watching his owne heart and wayes, then to be prying into the wayes and actings of others,* for which cause so far as this is neglected, the *common accusation* laid to the charge of those who contend for the Kingdome of Christ without, as if they did neglect the Kingdome of Christ within, is a thing most just: yet let it withall be considered, that the doing of the one, layes no necessity upon a man of a neglect of the other; for if there be but any thing of truth in that opinion, it will be hard to say, *God hath laid a necessity upon us to neglect our hearts, whilst* (which yet is a thing he
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us to do) *we are seeking after his truth* : And if through that corruption that is within, any man should so do, doth not this evill attend him as well in other studies as this, by consequence therefore from this principle, *no truth must be enquired into*. But I have observed in this day a *close design* of the Devil, driven on under this visard, & no wonder, for Satan himself is now transformed into an Angel of light ; and I can the better speak it, having felt, when time was, this temptation, and thereby learned these two Lessons.

1 To discern somewhat of the designs of Satan, viz. That he perceiving the work that God is about to do in the world, and knowing full well how acceptable a thing it is to God (as well as advantageous to the work it self) to have his Children following him in his great designs; and how provoking the thing will be if by any sleight he can but make them like *Peter* crosse the Lord in his way, and thwart God in his work ; (God (as a man in like case would do) resenting

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resenting one error of this nature *worse* then forty of another kind) and knowing also that to say to them in plain language neglect this, or oppose that, without some very specious and glorious pretence, would be no boot; he therefore now comes forth as the most glorious Saint that ever came into the world, and tels them, that they must look to their owne hearts, for this is a blessed thing; and therefore they must beware of such and such things, for, if they *once* meddle with them, then farewell their hearts; and to set a better face upon the busines, whilst he dissuades these, he sets on *work* som that are marked in their foreheads for his children, giddily & furiously to broach, & set on foot those very things and designs, he dissuades the other from, & then saith he, now see whether this generation of men goe, and where you had been had you followed them.

2 I have learned likewise to *discerne somewhat of the depths of the heart, which would exercise the highest pride, under a pretext*

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pretext of great holinesse and humility: for it being indeed a most blessed thing to attend to inward purity and mortification, wherein lies the glory of a Christiā, now saith the heart, how strangely do such and such contend for this outward thing, and the other; well, I will follow none of them, but I will attend to the mortification of the inward *man*, I am sure in that I shall be right. Now with this conceit the man goeth on secretly blessing, and lifting up himself, & he turns him and looks him round, and lo all are out of the way but he. Pride as it quickly grows upon such a root, so is it more abominable to God, by how much it is more spirituall, then that which may yet discover it selfe more outwardly. Yet let me say, thus doth the Devil, and mans heart at this day marvelously deceive many pretious Saints in this thing, who are apt to think, that they cannot minde these things, and as they should study and look to their hearts too. Whereas indeed it argues a Childish temper in a
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man to think that he cannot learn the things of his heart, or keep the same up for God, any longer then it is exercised in those truths which more immediately concern the heart and life, and have their foundation in Christian experience: as if those truths which lie out of the reach of my experience as a Christian, and more immediately concern Gods cause and glory without, had not in them as natural a tendency to give a soul a sight of God, and as great an efficacy to cause the heart to cleave to God, and walk humbly with him, as truths that lye within the reach of my experience. Nay I will here be bold to say, that that soule who faithfully followeth God in those things wherein his glory are more immediately concern'd, shall learn more of his heart as it were by the by, and have the same better order'd, then shall that man, who neglecting this, makes that his continuall study: for it is not by our poring that we come to know our hearts, nor by our struggling to mend them, so

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much as indeed by laying them in that path, where Christ in this or that day more commonly goes, and waiting there to receive life and strength from him.

And farther (*my Lord*) as for contenting themselves with their owne liberty (which is the great thing objected to us, our enjoyment whereof as yet, is indeed a mercy beyond what the people of God, far more deserving in former ages have had) the people of God could at this day do it, were it not but that the sufferings of Christs cause (their prayers having been long going forth, and their hopes raised) are now more unto them then any sufferings of their own. And as Daniel first, and Nehemiah afterwards, tho they for their own particulars were well in the Court of the King of Persia, yet could not be well because it went not well with Gods cause at that day; so notwithstanding Gods people have their liberty, and in that respect as to their particulars are well, yet if they see the work of the time at a stand, let it
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it not be grievous, or be imputed to discontent, in case they *mourne* as did *Daniel*, look *sad* as did *Nehemiah*, *groan and complain* they are sick. And sometimes I have *thought* that when *Daniel* did *mourne* and afflict himselfe before God, the second time 3 full weeks, *Chap. 10. 2.* upon the account that the work of God in that age was put to a stand, by the power (as is by good men judged) of *Cambyses*, *Cyrus* Son, reigning while his Father was abroad in the wars, that had *Cambyses* been a good man, or a man likely to have been prevailed with, *Daniel* undoubtedly would (as did the Prophets before him, frequently to the good Kings of *Israel*) have made other applications in that case, (and accounted the doing thereof his duty) then barely to the Lord alone. Nay it is a mercy to Governours themselves to have applications in things of this nature made unto them; for, *Woe be to those Governours*, to whom Gods people *fearing*, or being *without hopes* in making address; when they foresee sufferings coming upon his cause, retire themselves, and spread the affliction of their souls before the Lord alone. Yet

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Yet let me also say, it is a thing most certain, and that which is a prejudice to the very cause in the hearts of many, and ought to be matter of grief to all, that Saints in most places at this day whilst they are crying that their Fathers work might go on, do act too much like men, & shew too much of their own spirits; yea are very confused as to the making out the things themselves would have, and moreover, have many falling into their party, that *injure* the very *cause* they stand up in: but I earnestly wish it might be considered, that altho the child when it cries cannot alwayes give a rational account of the cause of its so doing, yea possibly may oftentimes discover much peevishnesse and passion in crying, yet doth it not ever cry without a cause; and the wisdom of the Father is not so intent upon the weaknesses of the child in crying, as to find out the cause why it cries.

And farther, should not many & great weaknesses appear in those who stand up for Christs Kingdome, how should his Kingdom come without observation? no
greater

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greater observation then of holinesse, if so be the appearance of that in them were to be eminently visible. *John* came with much outward holines, and he came with great observation. Yea whether when the strife rose first betwixt the Brethren of the *Presbyterian & Congregationall way in England*, did not many who yet had truth, & Christ did afterwards own before the world, strive in many things like foolish peevish Children? and whether in the times of the Apostles, throughout the primitive ages, & almost ever since, have not the croud of errors always run into that side where truth hath been? the reason is, because the grand enemies design is *to sow his tares in his enemies field*, his own where as yet his title is not questioned, nor shaken, he will not meddle with.

These things therefore (with others of a like nature) are not to be made definitive Conclusions as to a cause, which oftentimes God permits for the triall of Rulers patience, his peoples faith, and the carrying on of his own cause in a cloud, which is the way he goes in, in most of his works
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of wonder. Governours because of these miscarriages may inflict civil penalties if they will, yet let it be considered that the great King is now coming to his Throne, and there is not a Ruler in the world but hath his standing onely *pro tempore*, to whom as all must give an account, so must they shortly *surrender* their *Crowns*, or they shall be taken from them; and it any of the subjects of this mighty King, whilst they see their King upon his march, & are followed with houely intelligence that he is neer, and such and such things must be done in order to his *entertainment*, by speaking some words for their King that *things* may be in a readines, and by giving abroad what intelligence they have to that end, shall offend, and suffer any thing for it, let it be remembred, that when the righteous King is sate upon his Throne, these things will not be husht up, but it shall then be knowne, whether such as shall so do, exceeded their Commission or not, did their own, or the Lord Christs will.

My Lord, that through multitude of words I may neither tire your patience, nor incur
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the censure of being one that loves to *hear* himself speake; I shall waye some things which otherwise I would yet have added, and draw to a conclusion, onely leaving with your Highness 3 or 4 plain, sober, & in my opinion necessary words.

1 *Let your Highnesse oft remember and set before you the example of that good man Asa,* who tho he were a man of *much* zeale for God, and his worship, destroying the Altars of the strange Gods, and the high places, breaking down the Images, cutting down the Groves, &c. a man of a *tender conscience*, therefore removed his Mother from being Queen, because she made an Idol in a Grove; a man of *much faith* in the field, by which faith of his he vanquished the huge host of Zerah the *Ethiopian*; yet having made *one eminent* turne from God, (as one turne from God makes way for another) he is afterwards in a *rage at reproofe*, and casts the Prophet into prison that reproved him, and at the very same time *oppresseth the people of the LAND*; and after all (what will Sinne bring even a Good man to?)
when

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When Gods hand is upon him for this, he seems as a *man stubborn*, and seeks not to the Lord, but to the Physitians; which that it may never be your Highnesse case, is my prayer.

2 *Let your hand be no way lifted up against any of the Saints in this Nation.* It was a good position laid downe by Dr. Goodwin (in a Sermon Preached, upon *Psal.* 105. 14, 15. before the Parl: that was, at the time when the Brethren of the *Presbyterian* way had the turning of the wheel) and as well proved, *viz.* That the dealing well or ill with the Saints, is, and hath ever been, the great interest of States and Kingdomes, that on which their welfare, or ruine depends. All *Sodom* made not the hands of those four Kings *Abraham* routed, *Gen.* 14. so weak, as *their* *singring* one Lot.

3 *Pursue not too hotly every righteous principle.* It is an Observation of Dr. Owens, worthy never to be forgotten (preached (when time was) in a Sermon of his upon *Ezek.* 17. 24. to the aforesaid powers) concerning principles that men take up, his words are these, p. 21, 22. The most tremendous

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tremendous judgement of God in this world is the hardning the hearts of men. Now saith he, 1 look on *Pharaoh*, of whom it is most signally spoken, that God hardened his heart : how did the Lord accomplish this? *Pharaoh* settles himself upon as righteous principles as ever any of the Sons of men could doe: One is, that it belongs to the chief **Ruler** of a Nation to see to the profit and glory of that Nation. What more righteous principle is there in the world? Hence he concludes that if it be incumbent on him to see that the Realm receive no detriment, he must not let the people goe by whom they received so many great advantages : God confirms his heart in these principles, which are good in themselves, but (saith the Dr.) abominable when taken up against the mind and providence of God ; hence he and his perished in their principles acting against the appearance of God. 2 It is also said of *Sihon* the King of the *Amorites*, that his heart was hardened that he would not let the people goe through his Land. How I pray? even by
adhering

adhering to that wise principle, That it is not meete to let a potent enemy into the bowels of a people; and this made way for his ruine. Thus (saith he) it is with many; they fix on principles, good in general, & in their season. Old bounds must not be broken up; Order must not be disturbed: Let God appeare never so eminently, so mightily, they will keep to their principle, what is this, but judiciaall hardnesse? And this is one reason why the actings of God in such a day as this, are so unsuited to the expectations of men; they square his works to the interests and principles, which it will not answer. Hitherto Dr. Owen.

4 *Take heed of that ungodly principle sprung up of late (the contrary to which some call a State-Heresie, tho I am sure the principle is a Scripture-Heresie) viz. That Godlineesse in a Magistrate or Civil Offices, is but a secondary qualification; naturall accomplishments and endowments being the primary; for which therefore a man is to be entrusted with this power, rather then the other. I cannot but wonder how any who professe the name of*

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of Christ, much more who professe themselves to have been faithfull to his cause, should together therewith professe such an unchristian, yea Machiavilian principle, which,

1 Lies point-blanke against the promises made to the last dayes, which assure 1 That God will restore his peoples Judges as at the first, *Isa.* 1. 26. But were Judges at the first, *Moses*, *Joshua*, &c. such? 2 That their Governours should be of themselves, *Jer.* 30. 21. But may we call such of themselves?

2 Leaves out (as of little worth comparatively) the maine qualifications of that divine pattern, by which the first Rulers that ever were so made by men amongst Gods own people were made, *Exod.* 18. 21.

3 Makes null that Divine Maxime, 2 *Sam.* 23. 3. He that ruleth over men must be just, ruling in the fear of God; for how can such rule in the fear of God, who have no fear of God before their eyes? which is one character of every naturall man, *Rom.* 3. 18.

4 Layes an unavoidable necessity of a continued judgment upon a people; for if it be a judgment to have Rulers that know not

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God, because such make the people to erre, *Isa. 3. 12. ch. 9. 16.* then if such for their natural endowments are to be chosen, of necessity must a judgment lye upon that people, over, or amongst whom they are set.

5 Opens a door to all persecution, by putting the Civil sword into the hands of the seed of the Serpent (for better cannot be said of a meer moral man) which from the beginning hath had a naturall enmity to the seed of the woman. *My Lord,* bear with the boldnes of it, if I say, *That in case your Highnesse be found steering your course, & laying out your power by this crooked rule, know assuredly, that Christ will suddenly take (tho how I know not) your power from you, and give it to one that shall lay it out otherwise.*

I shall not multiply many more words, save to adde, that in case any expreffion either in this or the following discourse, favour of the spirit of man (which my self allows not, have kept a watch against, yet may be *guilty* of) I doin that humbly crave your Highnes pardon; but as for the matter and substance of those things I have written, I ask none, my conscience bearing me

me witnesse that I have asserted nothing, but what according to my present perswasions, (not grounded upon this or that particular Text (which is a deceiving way) but by comparing the whole of Prophecies together) is the truth of Christ, yea the truth of the time; tho yet (through inercy) I have drunk in no such conceit of my own knowledge, as tho it were more then in part; nor do I impose upon your Highnes conscience, or the consciences of any, a beliefe of my principles any farther then Scripture and right reason doth approve them; yet would have none on the other side condemne them (as this age is apt to do) upon the account of this or that single Text, till he hath compared the whole of Prophecies together, in doing which he may perhaps see my reason of stating things as I have done, which upon every occasion I could not bring forth, & therewith a full answer to his own doubt. And farther, I have not in this work knowingly stretched any one Text, beyond w^t I have judged its due bounds, or forced an interpretation to reach any party a blow :

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nor have I on the other side with-held any peece of the truth (so judged by me) lying in any Text; nor minced any Interpretation to spare any party a blow: As I would be loath to strike any my self, for my blows can do me no good, and them little hurt; so would I not have a hand in keeping off that blow that truth will strike, whosoever it fall upon.

And altho a discourse of this nature would better have become a graver pen then mine, and possibly from such a one been sooner hearkned to (pride, rashness, and headiness, having been the continuall accusation laid against young men, and not always groundles) yet seeing the aged silent, and perceiving through the light the Lord of his grace hath lately given me to see, by a clear opening sundry Prophecies, w^{ch} not long since were mysteries to me, the cause of Christ in sore travel, either through an ignorance of what Gods Designs are at this day, or somewhat worse in those that should manage it, I conceived my self (tho others might better do it, yet at this time) called to speak, and to speak plainly. *Elibu* tho a young man went, and that with successe, over the Head of such a temptation in a lesse case. That a like successe and blessing from above may accompany this, is his prayer, who is,


*Your Highnesse humble Servant, Mournfull for
You, bold with You, for Sions sake.*

JOHN TILLINGHAST.

To the severall *Churches* of
Christ within this *Common-wealth*.
Together with all those that have fel-
lowship with the Father, and his Son Jesus
Christ.

The Church of Christ at Northwal-
sham in Norfolke, walking in fellow-
ship with the Churches of Christ in
this Countrey, sendeth Greeting.

Dearly Beloved in the Lord ;

 *S* the Lord, the Mighty God, hath done
great things and unsearchable, mar-
velous things without number for his
great Name, and peoples sake, within
the space of a few years, so certainly there shall
not be an end of wonders until his peoples full
redemption be accomplished. And although the
wicked of the earth regard not the works of the
Lord, neither consider what he hath already
done, or shall do hereafter, yet they are observed,
and diligently sought out of the Saints that
have pleasure therein.

And they shall speak of the might of his ter-
rible acts, and shall declare his greatnesse, they
shall abundantly utter the memory of his good-
nesse,

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nesse, and sing of his righteousness, they shall speak of the glory of his Kingdom, and talke of his power, and make knowne to the sons of men, his mighty acts, and the glorious Majesty of his Kingdome.

When we consider what a company of poore, weak, & unprofitable creatures we are, having such dead, dark, and unsutatable hearts & spirits to the extraordinary appearances and dispensations of God towards us, we might think it most meet, that we (above all others) should sit down in silence and shame, at such a time as this, but while we are musing of the former ways and dealings of God with his people, & of those glorious things which must shortly come to pass; our hearts do burn within us, and having this opportunity, we cannot but speake, and declare a few things which are upon our spirits.

As touching our dear, and worthy Brother (the Author) it may be expected something by us should be spoken, but his desire as concerning himself, hath laid silence upon us; yet this we shall say, as we conceive him to be one who hath received much light from the Lord, and esteems it a choyce & special mercy to be taught of God the things of Christs Kingdome, so we are his
witness.

witnesse, how holily, and justly, and unblameably he hath, and doth behave himself amongst us, (and many others) that beleewe.

As for the Treatise it selfe, it needs not mans commendation, because truth commends it self: Yet this we say, it hath been a great refreshment to our spirits, and we hope will be to the spirits of Gods people elswhere.

It is the Authors desire that things may not be received on your parts without triall, yet in case any who fear the Lord, be in this matter otherwise minded, it is our desire they would not rashly condemne that, which was neither rashly undertaken, nor published. But to come to what we have further to say.

It is an undeniable truth, confirmed by long experience, that the Devil hath ever had a great design against the Kingdom of Christ, that holy City, and hath so far prevailed as by his instruments to tread it under foot for a long time, tho not able to destroy it. So that those that have appeared, and witnessed for Christ, have been forced to do it in sackcloth, in a very mean, and low condition, yet however they do it, they will do it, tho in sackcloth. And this hath bin such a trouble, and torment to the Beast, and the dwellers on

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the earth, that like men, or rather Devils, full of rage and fury against them, they make war against them, overcome them, pull off even their sackcloth, strip them, kill them. And whether this hath been already done, or is yet to doe, is the great Question, which this Treatise will give some light into, and a little time will more fully determine.

And that those that dwell upon the earth, Christs enemies, should rejoyce, and make merry when they see Christs Witnesses (who tormented them by witnessing) 'ye dead, is not to be thought strange. But that the Lord should be so tender, and mindfull of those that appear and witness for him, as after a little while to give life unto them, and not onely to set them upon their feet, but to raise them up to an high, and glorious condition, & that in the sight of their enemies (greatly fearing, and trembling to behold it) is very affecting, and comfortable to our hearts to consider.

And, Dear Brethren, having had some serious thoughts both of the spirits, and wayes of Gods professing people, at this time, we cannot apprehend that the LORD hath yet performed his whole work upon Mount Sion, but that he
bath

within this Common-wealth.

hath yet much to do, yea though the Lord hath bin a longtime purging his people, and hath cut off two parts, and left onely a third, yet there is so much filth, and drosse in that, that surely he will bring the third part through the fire, and will refine them, as silver is refined, and will try them as Gold is tryed. And what condition the Lord hath yet to bring his people into (to take away their drosse in) is best known to himselfe. And may not the people of the Lord, even after he hath done much for them and in them (yet polluted with severall abominations) expect some houre of temptation to be tryed, & purged in, which may also be at hand.

And seeing we are speaking, and speaking to brethren that know how to bear with our weaknesse, though we be poor stammering creatures, we shall take liberty, and boldnesse to speak a few things to you as plainly as we can, it being now high time to deale faithfully, and plainly with one another, and to tell you more particularly what we feare.

And indeed, Brethren, we are grieved from a sad experience of the coldnesse, and remissnesse of our own hearts, that the charge of Christ against Ephesus will not fall upon us onely, but
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upon other of the Churches, & Saints of Christ, that they have left their first love.

We are afraid, because we are so earthly minded our selves, that some of you may be tempted also to seeke other things before the Kingdome of God, and to take too much thought what you shall eat, & what you shall put on, what profits, preferments, and encouragements you shall have in the world (which are the things the men of the world seek after) for the obtaining of which you may be prone to seek to please, and serve men, rather then Christ.

We are afraid, because we have so little our selves, that a spirit of self-denyall should be wanting among you, and that you should not have hearts to rejoyce when Christ doth increase, if you should decrease, and so be open to that great, (and common evill) of neglecting at least, Christs interest, to uphold and maintaine your owne.

We are afraid because of the drowfines of our own hearts, lest a spirit of slumber should fall upon you, and you become mindlesse, and regardlesse, in comparison of what you formerly were, and now ought to be) of the voyce, and works, and coming of Christ.

We are afraid, because we our selves are not Virgins, chaste, and faithfull to the person and interest of the Lord Christ, lest your hearts should be ensnared, and polluted by any, though the least compliance with, or liking of the great whore that hath deceived and defiled so many with her abominations.

We are afraid, because we have neglected it so much, and so long, lest you should forget to study, and enquire into the great and marvelous things that God is doing, for exaltation of his own name and Son. And what the Saints ought to doe for God at such a time as this. Unlike to the Children of Issachar, which were men that had understanding of the times to know what Israel ought to doe.

We are afraid because we are so carnall, and walke so much by sense our selves, that there should not be such a living by faith amongst you, as the word, and dispensations of God require, especially when we hear so many of those, who formerly hoped, and quietly waited for the Redemption of Gods chosen, now (being fearfull, and unbeleeving) speak like Mary, How shall this thing be,
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seeing we know not how it should be brought to passe.

We are afraid likewise, because our owne hands are so heavy, and we unable, of our selves, to keep them steady, lest your hands of prayer should be let downe at this time, and Amaleck should prevaile against Israel.

And if these things should be found amongst you (of which we must confesse our selves to be very guilty) how ought you, and we to fear, and tremble, and lye low before the Lord, being very unworthy of, and unthankfull for all those great, and terrible things which his hand hath wrought for us.

And if we have not had, nor yet have hearts holy, and heavenly, and spirituall enough to walke before him with, under his former, and present dispensations towards us, how shall we be able to stand before the Son of man, when he shall appear in far greater power, and glory. And to follow him in those strange, and untrodden paths that he hath yet to lead his people in, and thorow.

Surely it is now time for us (having been hitherto so much wanting in it) to consider our hearts and wayes, and those wayes that the Lord calls us to waite upon him in.

Surely it is now time for us, who have left our first love to the Lord Jesus (for which we have cause to be ashamed before the Lord) not onely to remember from whence we are fallen, and to doe our first works, to love him as much as we have done formerly, but having tasted more of his goodnesse, and
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Seen more of his glory (and hoping to behold much more of it) to love him more then ever we did, and ob that we had hearts to doe it at this time !

Surely it is now time for those Saints, that have had, and have their hearts espoused to carnall and worldly interests, as outward glory, honour, riches, &c. to look up to the Lord, and to get their hearts dis-ingaged, and let loose from the world, and the things of the world, and to be for ever bereafter without so much as a thought of seeking great things for themselves, as becometh Saints.

Surely it is now time for the Spouse, and all the professed friends of Christ to cast off, and abandon all acquaintance, and compliance with Antichrist, and to keepe themselves so pure, and to approve themselves so true to Christ, that if the Devil should tempt them (as he did their Lord) by proffering them all the Kingdomes of the world, and the glory of them, yet never to fall downe, and any way worship that Beast. It argued a very chaste, and faithfull heart, in that worthy Man, Master John Knox, unto Jesus Christ, that when Edward the sixth, King of England, offered him a Bishopricke, he refused it, as having Aliquid commune cum Anrichristo, something of Antichristianisme in it.

Surely it is now time for us not onely to beleieve in Christ (which many thinke is all they need to do) but also to owne him in this houre of his patience (wherein he lookes to be owned by his Saints) lest he frowne upon us in the day of his great power,

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power, and glory, which draweth neere. And Brethren let us make it our chise, even our onely designe, and count it our greatest priviledge (though wee shall be men wondred at for it) to follow, and serve the Lord Christ in faithfullnesse, and like Luther, in the cause of Christ be content (though our low, and carnal hearts may tremble at the very thoughts of it) to undergo the hatred, and violence of the whole world.

Neither let us be too much troubled, nor offended at those changes, alterations, and deto-
lations, which doe, and may, and, as Christ hath said, will attend the going on, and advancement of his Kingdome in the world; which was that which some, may be, well-meaning people objected to Luther, that that doctrine could not be of God, that was attended with such troubles, and desolations, who replied thus, Ego nisi tumultus istos viderem. Christum in mundo esse non crederem. Unlessse I should see those troubles and tumults, I should not beleeve Christ to be in the world. So Brethren if wee should hear of Warres, and Commotions, and upon the earth distresse of Nations, with perplexity, mens hearts failing them for feare, and for looking after those things which are coming on the earth, let us not be terrified, nor offended, but (as our Saviour hath bidden us) looke up, and lift up our heads, for our redemption draweth nigh.

And because it is high time, awake, Awake oh Saints, lift up your hearts, and cry mightily un-

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to the Lord, and never hold your peace day nor night, and give him no rest (for it will not be long) till he establish and make Jerusalem a praise in the Earth. Stand therefore with your loynes girded about, and your lights burning. And yee your selves like men that waite for their Lord, who cometh (as he hath said) as a Thiefe in the night, who may be upon you before you are aware, in an houre that you thinke not of. And howeuer you may be hardly used, and beaten of your Fellow-servants, and Brethren too, who say their Lord delayeth his coming: Yet be not wearied, nor faint in your minds because of these things, but be ye patient, Brethren, unto the coming of the Lord. Behold the Husband-man waiteth for the precious fruit of the Earth, and hath long patience for it, untill he receive the early, and latter raine: Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.

Grudge not one against another, Brethren, lest ye be condemned, behold the Judge standeth before the doore. For he cometh, he cometh to Judge the earth, He shall iudge the world with righteousness, and the people with his truth.

And you that are of a fearfull heart, be strong, and feare not, behold your God will come with vengeance, even God with a recompence, he will come, and save you, and will performe all his good word towards you, and give you an expected end.

Cast not away therefore your confidence, which
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both great recompence of reward. For yee have need of patience, that after yee have done the will of God, yee might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith, but if any man draw back, my soule shall have no pleasure in him.

That you, and we, continuing in all well-doing, and suffering, may be found unto praise, and honour, and glory at the appearing of Jesus Christ, is the prayer of

Your poore, unprofitable Brethren, and companions, in the tribulation, and Kingdome, and patience of Jesus Christ.

Signed in the name, and by the appointment of the Church.

Richard Breviter, Pastor.

